The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXVIII.: WHOLE NUMBER, 1277.] NEW YORK, SEPTEMBER 6, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

SEPTEMBER.

9	Fourteenth Sunday after Trinity.
16	Fifteenth Sunday after Trinity.
19	Ember Day.
21	St. Matthew, Apostle.
	Ember Day.
22	Ember Day.
23	Sixteenth Sunday after Trinity.
29	St. Michael and All Angels.
30	Seventeenth Sunday after Trinity.

OCTOBER.

7	Eighteenth Sunday after Trinity.
14	Nineteenth Sunday after Trinity.
18	St. Luke the Evangelist.
21	Twentieth Sunday after Trinity.
28	Twenty-first Sunday after Trinity.
	St. Simon and St. Jude.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

September 6th, Thursday.—A. M., Greenbush, Consecration.
September 10th, Monday.—E., Schoharie.
September 11th, Tuesday.—A. M., Schoharie, Northern Convocation. E., Middleburgh.
September 12th, Wednesday.—A. M., Rensselaerville. P. M., Oak Hill.
September 13th, Thursday.—A. M., Greenville. P. M., South Westerlo.
September 14th, Friday.—A. M., Coxsakie, Consecration. P. M., Athens.
September 15th, Saturday.—A. M., Kingston.
September 16th.—FIFTEENTH SUNDAY AFTER TRINITY.—A. M., Christ Church, Poughkeepsie. P. M., St. Paul's Church, Poughkeepsie.
September 18th, Tuesday.—A. M., Lewisborough, Westchester county, Consecration. P M., Bedford.
September 19th, Wednesday.—A. M., Somers. P. M., North Salem.
September 20th, Thursday.—A. M., St. Mark's, New York.
September 21st, Friday.—St. Mary's, North Castle. P. M., White Plains.
September 23d.—SIXTEENTH SUNDAY AFTER TRINITY.—A. M., Zion, Greenburgh, Ordination. P. M., Dearmans.

New York.—THIRTEENTH SUNDAY AFTER TRINITY.—On the morning of this day, the Rev. Dr. Vinton, who then entered formally on his office as Assistant Minister of Trinity Church, preached in St. Paul's Chapel, from Deut. viii. 6–11. The former condition of Palestine, its agricultural and mineral wealth, with the national position of its people, as compared with its present barrenness, and the disorganization, poverty, and wretchedness of its inhabitants, its once Christian exaltation, its now heathenish abasement, were contrasted, and the prophetic announcement of the text made to this country—"a good land, a land of brooks, of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines and fig-trees, and pomegranates; a land of oil olive and honey;" a land wherein is "bread without scarceness;" "a land whose stones are iron, and out of whose hills thou mayest dig brass." Palestine had been similarly favoured, yet the Cross there now paid tribute to the Crescent, and the children of Abraham, its former owners, were but just permitted to breathe its air, and drag their weary limbs around its ruined Zion. They had not remembered the Lord their God who had given "power to get wealth," and had, as a nation, been virtually "destroyed before His face." The present scenery of Palestine was possessed of such repugnant features as seemed to deny in place of verifying the words of prophecy—so impossible was it for imagination to clothe again with fertility those barren slopes, and raise from the dust of centuries, in its original magnificence and power, "the city of the great King." Yet verification needed only investigation; the Jews scattered over earth's surface were themselves the witnesses that God had withdrawn what in His goodness he once had given. Nature partook of the effects of a violated covenant, in that they had not obeyed the voice of the Lord their God. The God of Revelation was also the God of Nature; and, whilst righteousness exalted a nation, sin would be found a curse as well as reproach to any people. The preacher proceeded to demonstrate the connection between the physical and moral government of God. The idea that sin and righteousness could influence physical manifestations would sound strange; no book of science treating of agriculture, chemistry, or political economy, would make account of it; proud philosophy would scorn it; yet nevertheless, as God's law introduced harmony into all departments of existence, so its violation entailed inevitable disaster and misery. To establish this view, we had only to regard the record of God's doings, a record which would discover that the separation between moral rectitude and physical well-being is not far. The still growing greatness of this country was adverted to, and the necessity enforced of its people practically recognizing God, as the giver of all their wealth, and His law as ensuring all their prosperity. The work of the Church was set forth, with the duty resting on its members to devote their wealth to the service of religion.

Our impression of the sermon was that it was a good breaking of the ground for the important missionary effort on which Dr. Vinton has now formally entered.

Western New York.—The Bishop of this Diocese held an ordination in Christ Church, Binghamton, on the 14th ult. The Rev. Malcolm Douglass, of Waterloo, delivered the exhortation. On this occasion Mr. E. Z. Lewis was admitted to the Diaconate, and the Rev. DeWitt C. Loop, of Candor, and the Rev. William W. Bours, Rector of St. John's Church, Jacksonville, Florida, were ordained Priests.

On the afternoon of the 26th ult., the Bishop held a special Confirmation in Grace Church, Rochester, under the rectorship of Rev. Mr. Van Rensselaer, confirming one person. The same evening the Bishop preached to a large congregation.

New Jersey.—The Bishop has announced that he will make the Northern Visitation in the following order:

ST. PAUL'S, RAHWAY.—Wednesday, October 3, morning, INSTITUTION, Catechism, Confirmation, Communion.
TRINITY, WOODBRIDGE.—Wednesday, 3, afternoon, Catechism, Confirmation.
ST. PETER'S, PERTH AMBOY.—Thursday, 4, morning, Catechism, Confirmation, Communion.
CHRIST, NEW BRUNSWICK.—Thursday, 4, evening, Catechism, Confirmation.
ST. JAMES', PISCATAWA.—Friday, 5, morning, Catechism, Confirmation, Communion.
ST. MATTHEW'S, JERSEY CITY.—Friday, 5, evening, Catechism, Confirmation.
GRACE, VAN VORST, JERSEY CITY.—Saturday, 6, morning, Catechism, Confirmation, Communion.
TRINITY, JERSEY CITY.—Saturday, 6, afternoon, Catechism, Confirmation.
TRINITY, NEWARK.—Sunday, 7, (eighteenth after Trinity,) morning, Catechism, Confirmation, Communion.
CHRIST, NEWARK.—Sunday, 7, afternoon, Catechism, Confirmation.
ST. JOHN BAPTIST MISSION, NEWARK.—Sunday, 7, evening, Catechism, Confirmation.
CALVARY, SUMMIT.—Monday, 8, morning, Catechism, Confirmation, Communion.
GRACE, MADISON.—Monday, 8, evening, Catechism, Confirmation.
ST. PETER'S, MORRISTOWN.—Tuesday, 9, morning, Catechism, Confirmation, Communion.
ST. MARK'S, BASKINGBRIDGE.—Tuesday, 9, afternoon, Catechism, Confirmation.
REDEEMER, MORRISTOWN.—Tuesday, 9, evening, Catechism, Confirmation.
ROCKAWAY.—Wednesday, 10, morning, Catechism, Confirmation, Communion.
ST. JOHN'S, DOVER.—Wednesday, 10, evening, Catechism, Confirmation.
ST. LUKE'S, HOPE.—Thursday, 11, afternoon, Catechism, Confirmation.
ZION, BELVIDERE.—Thursday, 11, evening, Catechism, Confirmation.
ST. JAMES', KNOWLTON.—Friday, 12, morning, Catechism, Confirmation, Communion.
CHRIST, NEWTON.—Friday, 12, evening, Catechism, Confirmation.
ST. THOMAS', VERNON.—Saturday, 13, morning, Catechism, Confirmation, Communion.
ST. PAUL'S, HOBOKEN.—Sunday, 14, (nineteenth after Trinity,) morning, Catechism, Confirmation, Communion.
ST. JOHN'S, WEST HOBOKEN.—Sunday, 14, afternoon.
TRINITY, HOBOKEN.—Sunday, 14, evening, Catechism, Confirmation.
HOUSE OF PRAYER, NEWARK.—Monday, 15, morning, Catechism, Confirmation, Communion.
CHRIST, BELLEVILLE.—Monday, 15, afternoon, Catechism, Confirmation.
ST. MARK'S, NEWARK.—Monday, 15, evening, Catechism, Confirmation.
ST. BARNABAS, ROSEVILLE, NEWARK.—Tuesday, 16, morning, Catechism, Confirmation, Communion.
ST. MATTHEW'S, NEWARK.—Tuesday, 16, afternoon, Catechism, Confirmation.
ST. PHILIP'S, NEWARK.—Tuesday, 16, evening, Catechism, Confirmation.
ST. MARK'S, ORANGE.—Wednesday, 17, morning, Catechism, Confirmation, Communion.
GRACE, ORANGE.—Wednesday, 17, evening, Catechism, Confirmation.
CHRIST, ELIZABETH.—Thursday, 18, (St. Luke, Evangelist,) morning, Catechism, Confirmation, Communion.
GRACE, ELIZABETHPORT.—Thursday, 18, afternoon, Catechism, Confirmation.
ST. JOHN'S, ELIZABETH.—Thursday, 18, evening, Catechism, Confirmation.
ST. STEPHEN'S, MILLVILLE, MILBURN.—Friday, 19, morning, Catechism, Confirmation, Communion.
GRACE, PLAINFIELD.—Friday, 19, afternoon, Catechism, Confirmation.
ST. JOHN'S, SOMERVILLE.—Friday, 19, evening, Catechism, Confirmation.
HOLY TRINITY, HUDSON.—Saturday, 20, morning, Catechism, Confirmation, Communion.
GOOD SHEPHERD, FORT LEE.—Sunday, 21, morning, (twentieth after Trinity,) Catechism, Confirmation, Communion.
ST. PAUL'S, PATERSON.—Sunday, 21, evening, Catechism, Confirmation.
GRACE, NEWARK.—Monday, 22, morning, Catechism, Confirmation, Communion.
ST. PETER'S, NEWARK.—Monday, 22, afternoon, Catechism, Confirmation.
ST. PAUL'S, NEWARK.—Monday, 22, evening, Catechism, Confirmation.
ST. STEPHEN'S, SOUTH AMBOY.—Tuesday, 23, afternoon, Catechism, Confirmation.
ST. PETER'S, SPOTTSWOOD.—Wednesday, 24, morning, Catechism, Confirmation, Communion.
ST. ANDREW'S, AMWELL, LAMBERTVILLE.—Friday, 26, morning, Catechism, Confirmation, Communion.

Pennsylvania.—We learn from the *Episcopal Recorder*, that the subject of the division of the Diocese has occupied the special attention of the Clergy and Laity of Western Pennsylvania, who have met, for the purpose of considering the advisability of the measure, in Trinity Church, Pittsburgh. Eighteen of the Clergy were present, and the proceedings were far from opening harmoniously, one of the members contending that the organization was both defective and irregular, as no formal invitation had been extended to delegates, and the vestries generally had refused to send delegates. It appeared that a number of distinguished laymen there present were of the same opinion, and therefore any official action was protested against. It was denied by one of the Clergy that any formal action was intended. At the next sitting of the members, the Clergy proceeded to comment individually on the matter on hand, several expressing their unqualified approbation of the design to divide the Diocese, others expressing a preference for an Assistant Bishop, and others contenting themselves with merely complaining of the lack of Episcopal services. It was affirmed that there were many difficulties in the way of whatever course might be suggested. Statistics were brought forward, showing that any division would affect the dependence of the Western churches on those of the East. Parishes west of the mountains, real and nominal, numbered thirty-seven; seven only of these were self-supporting. The central section of the State contained ten parishes, but two of which were self-supporting. The amount received from the Diocesan Christian Society for the past year had been $3,950, and from the Advancement Society $650. It was asked whether, in case of division, these parishes could afford to be cut off. It was affirmed on the other hand, that the union would not affect Eastern contributions. After the Clergy, the Laity proceeded to give their views *pro* and *con*. All were agreed on one point, that it was desirable to have a Bishop, whether Diocesan or Assistant, resident in the West; but an adjournment was voted unanimously, without coming to any agreement as to the mode in which the work was to be realized.

The Bishop of this Diocese has, with much true Christian feeling, issued the following circular to the several congregations of the Church in Philadelphia:—

DEAR BRETHREN:—The sore pestilence which is now desolating two of the most considerable towns in the State of Virginia, spares no rank or description of the inhabitants. Its weight, however, falls necessarily with most fearful severity upon the poor. Many of them can neither flee from its attack, nor command the appliances which, in the case of those more favoured, often allay the intensity of disease, and greatly increase the prospect of recovery. At the same time all the ordinary pursuits of industry are suspended, and those who depend upon their daily labour for support are stripped of all means of providing for their daily wants. Much has been already done by the spontaneous contributions of the benevolent to meet this exigency, but more is needed. The plague still advances with unrelenting tread, and our hearts sicken at the thought of the awful suffering and sorrow which must now darken many a late happy home. There is every reason to apprehend that stern necessity and the fall rains will compel many, who are now absent, to return home from their temporary encampment in the woods, near the infected cities, and thus add fuel to a disease which rarely abates before the month of October.

In His wonderful mercy and goodness, God has thus far spared our city from a like visitation. Let us testify our gratitude by remembering our afflicted brethren in this their day of dire necessity, and let us do what we may by our thank-offerings to soothe their distress. Let our prayers be offered, that our Heavenly Father will be pleased to arrest the further progress of this scourge—that He will continue to raise up generous spirits, who will hasten to succour the deserted and helpless by their personal ministrations—that He will open the hands of the faithful to supply all necessary means—and, above all, that his Holy Spirit may descend upon us all in new measures of wisdom and grace, that we may apprehend better than ever the vanity and insufficiency of life, if it be not consecrated to works of beneficence and the faithful service of God.

I hereby recommend and affectionately request that on the morning of Sunday, the ninth day of September, instant, collections be made in each of our congregations for the relief of the sufferers in Norfolk and Portsmouth, and that the amounts offered be paid over immediately thereafter, to the committee appointed by the citizens of Philadelphia to receive such contributions.

Massachusetts.—The Bishop of Iowa has been again pursuing the object of his itinerancy in this Diocese,—arousing, that is, the sympathies of the Church in the establishment of his Western See. On the Twelfth Sunday after Trinity he officiated in St. Peter's Church, Salem, in the morning, in St. Michael's, Marblehead, in the afternoon, and in St. Stephen's, Lynn, in the evening; and last Sunday he was at Grace Church, New Bedford.

Rhode Island.—A few weeks since we noticed the fact of the laying the corner-stone of St. Peter's Church, Johnston, in this Diocese. We are happy to say the work progresses most favourably, and we most heartily congratulate the unwearied and unwearying pastor, the Rev. W. H. Mills, Secretary of the Diocesan Convention, on the success that has hitherto attended his labours, and wish him "good luck in the name of the Lord" for their completion. The church is being built of granite, and from its Cyclopean simplicity and strength, we augur well of its durability, and of its exponency of the doctrines of "that Church founded on a Rock."

The design for the building is in accordance with the nature of the building it explains. It has a well marked chancel, and its western front has a sketchy freedom of expression which closely borders on the massive picturesqueness of the antique. It has little pretensions to the ornamental; but of what use is this characteristic in a situation where the boldness of nature would only dwindle into nothingness man's inventions, unless in some humble manner they borrowed its features from all around it? The interior professes a greater degree of delicacy. Within the Church, even God's own world should be (we say it devoutly) a comparative stranger. Its quietness should contrast with the storm without, and the material building should tell to those who worship within its walls of a resting place from their troubles, and of a peaceful shelter that awaits them in "the haven where they would be." The architect of the building is Mr. Frank Wills, of New York, who has also been employed as the architect of the monument to the memory of the late revered Bishop Henshaw, of this Diocese, now being constructed at Providence. This tribute to the memory of their late Bishop is as highly honourable to the Churchmen who erect it, as it is a just tribute to the memory of him whose good works claim it at their hands.

Alabama.—MR. EDITOR,—It is always a painful task to point out the errors and backslidings of our brethren in the Church; but where the evil is not a solitary case, but a widely-spread and spreading sore, I think it becomes the Press to take the matter in hand, and by its powerful medicine to arrest, if possible, the disease. Of such a nature is the case to which I would call your attention, and I trust, if I am compelled by my subject to use harsh terms, I may not be understood as impugning the motives of those concerned. Some years ago, I am informed on the best authority, there was no free church in the city of Mobile. There was one large congregation, which was vested in a corporation who rented or sold—I know not, nor does it greatly matter which—the pews in the church. A number of laymen, headed by the present Rector of Trinity Church, seeing and lamenting this evil, resolved to do away with it, and a second congregation was formed under the name of Trinity Parish, where the seats should be FREE, and the expenses borne by subscription and by collections made in church. Two years ago, the truly earnest-minded and indefatigable Rector resolved, in a faithful spirit, to place the support of the church on its legitimate footing, and to raise the salary for the Minister and the expenses of the church by the Church's means, in a weekly collection. Unfortunately, from various causes, this did not answer well, the people not being sufficiently mindful to increase their donations in proportion to the need. This plan, I have reason to know, met the cordial approbation of the Bishop. But it was not found efficient, and other means were then resorted to. The congregation were compelled to build a church, as the building they occupied did not belong to the church, and could not be retained, being required by the sect to whom it belonged. The congregation subscribed towards the purchase of a lot and the building a church. A beautiful design was procured;—but, alas! they did not sit down first and count the cost. They relied on procuring aid from without, and they commenced to build, not having the means to finish without incurring debt. Fairs were held from time to time, but the requisite funds were not forthcoming, and, at last, came the consideration of what was to be done? Now comes the sad part of the business.—The gentlemen of the Vestry and congregation did not say to themselves—"WE have done this thing with our eyes open, and WE must manage the consequences: this church *must* go on, and as WE produced the difficulty, it is for *us* to bear it; we must reduce all our *private* expenditure till this church is completed and *paid for*." No! Shame be it said, it was resolved that the seats should be sold or rented, thus depriving the poor of their right to an equality in the house of God. It may be said that, as there is another free church in Mobile, the same need exists in a less degree than formerly. I say that *this is not the case*, but that if it could be shown that but *one* member of the Church wanted a free-seated church, his right is paramount to that of the members of the Church to that part of their income which would be required to finish the church as a free church. I would also add, as a fact I have been informed, that the Church of St. John, which was commenced by a few devoted laymen, has become self-supporting without renting its pews. Why should the older parish fall behind in liberality or Christian zeal? Alas! I fear too often the motives for building churches beyond our means to finish, partake too much of the world's love of *display*, and want that spirit of self-denial which is of the essence of all sacrifice to the Almighty. I speak from what I have learned from others. Of the piety and devotion of the Rector of Trinity Church, Mobile, there can be but one opinion amongst all who know his zealous and untiring efforts on behalf of Christ's Church. But there must be wrong somewhere. Let each examine for himself.

I remain yours in Holy Church,

August 31. VIATOR.

Wisconsin.—A correspondent, writing to us from this Diocese, regrets that some of the efforts to sustain free churches have not been so successful as could be wished. But it is evident, from his statement, that they have pursued a wrong course. For instance, with reference to one case he says—and we suppose that with others it was the same—"The Minister's salary was raised by subscription." From this it may be inferred that they have no regular offertory. So that here there is at once a fundamental error. The people must be taught to bring their gifts to the Altar—to pour their offerings into the treasury of God; and then it is, that it will be found, (as it is by God's appointment that it should,) "that they who minister of holy things live of the sacrifice," and "they who wait at the altar are partakers with the altar;" and that "even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." Notwithstanding these discouragements, it is most gratifying to find our correspondent declaring:—"The friends of the free system will, however, be vigilant and do all they can, not only to perpetuate it, but to extend it, believing it to be 'meet and right,' and calculated to promote the honour and glory of God and the prosperity of the Holy Catholic Church. There is no mistake about it; it is the thing for the West, whatever is best for the East; and I hope that the number of free churches will increase, until not a single one in our land shall be desecrated by the vocabulary of Mammon."

THE CHURCH ABROAD.

England.—The Bishop of Gloucester and Bristol has replied to the Churchwarden of Bedminster, (Mr. Phipper,) that when he visited the church himself, his sight being defective, he did not perceive the carved screen objected to. "The warm admiration," he says, "which I did express was for the general effect of the architecture of the new church, as far as my eye could reach with the aid of a glass. The only details which I can remember having examined, were the shapes and proportions of some seats proposed for the congregation, having an interest in comparing them with those which I was just ordering for the new church at Stapleton." The Bishop adds,—"As to having been 'intimidated,' I deny and repudiate the insinuation. My motives were plain and obvious. I wished to moderate between two incensed parties, to do justice to both, and if possible to unite my brethren in a solemnity equally gratifying to all the members of our Church. In so doing I followed a sacred duty of my function, having promised before God that I would 'maintain and set forward, as far as lay in me, quietness, love, and peace among all men.' This I did by stating, candidly and unreservedly, how far I thought each of the contending parties right, and how far wrong." But then, this "quietness, love, and peace," let it be remembered, was to be "maintained and set forward" by pandering to most inveterate anti-Church prejudices, and by compromising Catholic principles. The Bishop, however, still withholds his "command" to remove the screen.

Consecrations and re-openings of restored churches continue to be conducted with the fullest religious ceremonies. As a sample of many, we give the following:—The re-opening of the Church of St. Cuthbert, Ackworth, was commemorated on August 2. The services, both choral, commenced at 11.30 A. M. and 6 P. M. The Clergy, vested in surplice, hood, and stole, preceded by the effective village choir, walked in procession from the rectory to the church, chanting the 84th Psalm. The prayers were intoned by the Rector. The sermon preached in the morning by the Rev. C. P. Eden, M. A., vicar of Aberford, and that in the evening by the Rev. W. H. Teale, vicar of Roystone. In the morning, previous to the administration of the Eucharist, a collection was made at the Offertory, amounting to £50 14*s.* 4*d.*; another in the evening amounted to £12 3*s.* 6*d.* The Service over, there was an adjournment to a large tent which had been erected in a neighbouring field, where a most ample luncheon was spread, the gift of the parishioners. The party separated to make room for the village children.

Of one restoration, in particular, that of Walton Church, the papers give glowing accounts. Amongst the chief features mentioned are the sedilia, piscina, and credence, together with a beautiful screen, a new pulpit and lectern, and every improvement in the chancel carefully studied. The eastern window has been restored to its proper dimensions, and reglazed with cathedral glass.

Two windows in St. Peter's College, Cambridge, have been filled with stained glass, from the royal manufactory at Munich. They are treated pictorially, we understand, and without regard to the mullions.

The Rev. Dr. Fox, Provost of Queen's College, Oxford, died at the Provost's lodgings on the 11th ult., in the eighty-first year of his age. Dr. Fox had been in declining health for the last five years; but it was not until about six weeks ago that his illness assumed a serious character; from that time he took very little nourishment, and no hopes were entertained of his recovery. He never took any prominent part in University matters, and was rather of a retired character, but was greatly beloved in his college, to which he was warmly attached. Dr. Fox was educated at St. Bees' School, Cumberland, whence he was elected on the foundation of Queen's College.

The Archbishop of Canterbury has complied with the request of the Church Building Society, to invite the Bishops to issue Pastoral Letters to their Clergy, authorizing them to make collections for the benefit of the Society—the usual Queen's Letter having been refused by the present Ministry. One half the collection, in each case, is to go to the Diocesan Church Building Society.

A correspondent of the *Guardian* gives the following interesting account of a scene at Peterborough Cathedral, of which he was a gratified spectator:—"On Monday last, the Cathedral of Peterborough presented an appearance such as it has not often shown. There was a great gathering of temperance societies in the city, and the Dean and Chapter, at the request of the managers, had postponed the Morning Service from ten to eleven, in order that visitors by the special trains might have the opportunity of attending the Cathedral, if so disposed. The result was that every seat in the choir was filled, and every corner crowded, and extra forms so blocked up the floor that a passage could scarcely be gained for the Dean and Canon Pratt when they went to the lectern to read the lessons. There must have been at least eight hundred people in the choir and galleries, and an equal number in the nave and aisles. Though many had never heard Cathedral Service before—some probably never been within a church, as the use of the Prayer Book seemed to puzzle them—yet the conduct of the congregation, on the whole, was most becoming and decorous. The music was appointed by the Dean appropriate for the occasion, and on the suggestion and selection of the managers of the meeting themselves. They showed much judgment in their choice; and though the anthems were very long, the excellent performance of the choir in full strength rivetted the attention of all present; and in "Comfort ye my people," and the Hallelujah Chorus, must have raised the hearts of the dullest and the coldest. In the Old Hundredth, which was also sung, the great body of the people joined; many had brought their Prayer Books, some their music. The attention of the vergers and other officials, in offering places and books, was very noticeable, as being so contrary to the received notion of such persons, and as showing how soon the spirit of obligingness and wish to accommodate may be made to pervade a whole body when once heartily adopted in head-quarters. The same may be remarked of the choir, who evidently were animated with the desire of giving the best effect to the part assigned them. In the afternoon the Cathedral was almost equally crowded; the people joining in the Evening Hymn; the only inconvenience arising from want of sufficient room; had benches been placed in the nave, a far greater number might have been accommodated, and a greater stillness have prevailed. Though thousands after Service walked round the aisles of the Cathedral, and viewed all its objects of interest, not the slightest irregularity occurred, nor did there appear any marks of that scribbling propensity which so often defaces the walls of our most narrowly watched public buildings. The Church and country at large owe great thanks to the Dean and Chapter of Peterborough for being the first to throw open their Cathedral, without fee, to all comers; but in continuing to develop this principle as they did last Monday, and offering every facility for the attendance of a large body of the middle and lower classes collected in the city, for a great social and moral object, they have done more to popularize the Cathedral and endear them to the mass of the people, than the recommendations of a dozen Cathedral Commissions."

The prayer of the Convocation to the Queen for the restoration of its practical privileges as the Council of the Church, has, it appears, been refused. The subject-matter was inquired about in the House of Commons, and it was stated by the Home Secretary, that the answer of Her Majesty has been transmitted to the Archbishop of Canterbury, but from his guarded language nothing could be collected as to the grounds assigned for the Queen's refusal to grant the prayer of Convocation. All that Sir George Grey committed himself to, was the very meagre information that Her Majesty had "not been advised to comply" with the prayer of the address.

We learn from the *English Churchman* that, as the Archbishop of Canterbury will probably refuse to proceed against Archdeacon Denison—a course in which his Grace would be supported by nearly if not quite the whole Bench of Bishops—it is reported that a *mandamus* will be applied for to *compel* the Primate to proceed."

Scotland.—The Annual Synod of the Diocese of Aberdeen was held on the 8th ult., the Rt. Rev. the Bishop presiding. After religious services the Synod was adjourned, and, on again meeting, after the disposal of some preliminary business, the schedules of the statistical returns for the preceding twelve months were given in. The Bishop then proceeded to report his Episcopal acts. On dissolving the Synod, it was appointed that the next session be held at the same place, on August 6, 1856.

On the 7th ult., the Diocesan Association of the Church Society met at Aberdeen, the Bishop of the Diocese presiding. The sum of £875 was unanimously voted towards the special object of the Society's care.

The Annual Synod of the Diocese of Brechin was held on the 1st ult., in that city. Nothing of special interest outside the Diocese was transacted.

In the Diocese of Moray and Ross, "Scott's Hospital" has been opened at Huntly, under the patronage of the Bishop of the Diocese. This hospital is built for old men and women, natives of the place. On this occasion, the ceremony commenced with Divine Service, the Bishop in his address, and with reference to the liberality of the founder, and the purpose had in view, adverting to the inestimable blessings and comforts which the working of the principles of Christianity provides. The inauguration, in all its appropriate forms, was then concluded.

The annual Diocesan Synod of the Diocese of St. Andrews, Dunkeld and Dunblane, was held on the 28th ult., and the usual Diocesan visitation on the 29th.

From the Report just published of the schools of the Church in Scotland, we learn that in all that concerns the intellectual training of young people, the advantages are everywhere manifested. They are daily becoming better appreciated in the localities where they exist, and are well attended.

THE WORLD ABROAD.

Great Britain.—The Parliament was prorogued by Commission on the 15th ult. The speech, delivered in Her Majesty's name, was the usual expression of acknowledgments, along with the declaration of a firm resolve to prosecute the war until its objects were accomplished.

At seven o'clock in the evening of Friday, the 17th ult., at Portsmouth, Her Majesty, Prince Albert, and the Court embarked on board the steam yacht *Victoria and Albert*, and started at daylight for Boulogne, on the long contemplated visit to the Emperor and Empress of the French.

The papers announce, with regret, the death of the Duke of Somerset, K. G., at the family mansion in Park Lane, London. The noble Duke had for the last two years been in declining health; but the occasional attacks by which he was seized yielded to medical treatment. He is succeeded in the peerage by his eldest son, Lord Seymour, M. P., born in 1804.

The banner, sword, crown, and other accoutrements of the Emperor of the French, as a Knight of the Garter, have been placed over the stall of his Imperial Majesty, which immediately faces that of the King of Prussia, in the Chapel Royal of St. George, Windsor.

Her Majesty's annual treat to the servants of Osborne House and the crews of the Royal yachts was given, as usual, in the grounds of the royal residence. The programme of the day included a variety of sports and a display of fireworks.

The Government has entered into extensive contracts for fur clothing for the troops in the Crimea. The fur clothing consists of coats, trowsers, and waistcoats; besides which, large quantities of waterproof cloaks with sleeves, capes, and ox-hide boots, impervious to snow water, are also ordered. The greater portion of the goods is to be delivered into store by the 1st September.

It is contemplated by Government to organize garrison and veteran battalions on a similar system to that adopted during the Peninsular war.

The dress regulations of the navy are now undergoing extensive revision, and it is understood that the epaulettes will henceforth be abolished, and the antiquated cocked hat, so difficult to be kept upon the head in blowing weather, may also be expected to give place to a more modern and becoming covering for the head.

The Right Hon. C. P. Villiers, M. P., has presented to the House of Commons a petition from tradesmen, mechanics, drivers and conductors of omnibuses, carmen, cab-drivers, and "others consumers of malt liquor, especially porter," praying the House to adopt some effectual restrictions to secure, through licensed victuallers, and beer retailers, a genuine article for consumption, as sent out by the leading brewers.

At the approaching metropolitan civic elections, David Salomons, Esq., being the senior alderman below the chair, will, according to the practice of the Court of Aldermen, be called to fill the office of chief magistrate for the year commencing the 9th of November. Mr. Salomons will be the first Jew Lord Mayor of London. No opposition is anticipated.

The Bishop of Durham, who had already given 250 guineas to the building fund of the Newcastle Infirmary, has this week added £250, (a thank-offering, in all probability, for the success which has attended the operation performed on his Lordship's eyes.)

Cardinal Wiseman's libel case has been compromised. On the calling on of the third trial of the case of *Boyle v. Wiseman*, at the Croydon Assizes, just held, a consultation took place, and it was presently announced that an arrangement had been made, and the action abandoned. The London *Daily News* says: "It transpired afterwards that the terms were, that the defendant is to pay £100 towards the costs of the abortive trial at Guildford, and the whole of the taxed costs of the trial at Kingston, and the present action; and it was arranged between the counsel, that an apology, or retraction, should be demanded or given. The costs to be paid, it was said, would amount to nearly $1,200."

Two African children (girls) have been exhibited at Liverpool, who are united to each other at the lower part of the back, in part by the union of the back bones, and partly by a fleshy band, about ten inches in circumference.

M. Favre, a French engineer, has just published some observations relative to the possibility of making a railway under the Channel from France to England. The length of the work, he says, would be 30 kilometres (18 English miles) and pierced at such a depth as to always leave 25 metres at least between the arch and the bottom of the sea. The tunnel he proposes to have lined with a double archway, one of bricks and the other of iron, this latter pierced with narrow openings, to at once allow the slightest infiltration to be perceived.

The London *Athenæum* states that this year's exhibition of the Royal Academy has not been so successful as the average. A thousand pounds has been named to us as at least the fall below last year's receipts.

The Guardians of the West London Poor Law Union have unanimously petitioned the City Corporation to erect baths and wash-houses for the poor in their district.

The last English papers announce the death of Henry Colburn, Esq., the eminent London publisher.

Mexico.—By the detailed accounts received by mail, the news of the flight of Santa Anna, the revolution at the capital, the adoption of the plan of Ayutla, and the establishment of a provisional government, with Gen. Carrera at its head, is confirmed. Santa Anna attempted to escape in the Mexican war vessel Iturbide, but being frustrated in his object embarked on board another vessel. Whither he was bound remains to be seen.

The War.—The news by the *Canada* received as we were preparing for press last week was of a more important character than any that had been received for some time previous. It announced, in the first place, that a great battle had been fought in the Crimea. On the 16th instant, General Liprandi, with sixty thousand Russians, attacked the position of the Allies in the line of the Tchernaya; but, after a dreadful conflict, was repulsed with a loss of, as reported, from four to five thousand men and four hundred prisoners. The Russians retreated on Mackenzie's Hill, where the English cavalry dealt very severely with them. The siege of Sebastopol progressed vigorously, and it was confidently said that it would fall at the next assault. It was also said that if the Malakoff be taken, all the Russian ships in the harbour will be sunk at once. It also informed us that on the morning of the 9th of August, the Allied Squadron in the Baltic commenced to bombard Sweaborg, and after a heavy cannonade of forty-five hours, the place was completely reduced. An immense conflagration, consequent on the uninterrupted fire from the ships, destroyed the arsenal, naval stores, barracks, and all shelter for the garrison, whilst the shot and shells levelled the outer defences. In short, Sweaborg has been entirely destroyed. Not a house of the town is left. No mention was made of any Russian ships having been found there. It was said that the Archduke Constantine wished to attack the diminished naval force of France and England lying before Cronstadt whilst the bombardment was going on, but that the Emperor would not permit him to do so. This operation, which seems to have been undertaken with no definite aim, had the effect of exciting the enthusiasm of the navy, land forces, and people of France and England, to a high pitch.

UNDER THE ROSE.—There has arisen much petty controversy about the common expression "under the rose," and two different origins have been assigned. Some persons assert that it ought to be spelt "under the *rows*," for that in former days almost all towns were built with the second story projecting over the lower one—a sort of piazza, or *row*, as they termed it, and which may still be seen at Chester, and some other old English towns; and that, whilst the elders of the family were sitting at their windows gravely enjoying the air, their sons and daughters were making love where they could not see them, "under the rows." The other is much more elegant. Cupid, it is said, gave a rose to Harpocrates, the God of Silence; and from this legend originated the practice that prevailed amongst northern nations of suspending a rose from the ceiling over the upper end of the table, when it was intended that the conversation was to be kept secret; and this it was, according to others, which gave rise to the phrase, "under the rose."—*Notes and Queries.*

A GLIMPSE OF NELSON JUST BEFORE HIS DEATH.—I saw the living man in August, 1805, walking in the Strand, with a great crowd at his heels. He was sunburnt from exposure on the ocean, in pursuit of the then celebrated Rochefort squadron, to the West Indies and back. I was near him when he stepped into a shop, apparently to elude the populace, and saw his features distinctly. In the following September I was at Portsmouth, and from a bastion of the fortification saw him, not far off, step into his barge. It was the last time his foot pressed English ground—for he then went on board of the Victory, which lay at anchor off Spithead, and on October the 21st lost his life at the Battle of Trafalgar.—*Silliman's Visit to Europe.*

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLIC.

NO. VII.

The nomenclature of the Church is instructive, not only as indicative of different phases of the same body, but also of changes of which they constitute the most certain landmarks. That every new term, epithet, or designation, implied some new idea, we think cannot be denied. The new idea does not imply an error necessarily either in the Church or elsewhere; still the idea may be new, either as an original thought or as the modification of one already established, or of some more precise exhibition of it, by a more or less comprehensive form of speech. To exemplify the assertion by the terms current in the primitive Church, who does not see that each of these as they sprung up also indicated a difference in each successive stage? First as disciples or brethren, then as Christians, then as Catholics—each term, prominent in its turn, is the type of some prominent idea which took the lead, and determined the great principles of faith and practice. The first, a name indicative not only of one common head but of the closest affinity, the second retaining indeed the head, but dropping the affinity, and the third losing sight of both affinity and head, and generalizing the community under one vast designation, that should be comprehensive enough to take in, not only all doctrines, but all occupants of the habitable earth. We, of course, here refer only to names which received recognition in the great body of the Church itself; partial designations have no place, no weight. We must look only to that which has been recognized.

And who does not see in each of these designations successive change or modification in the relative position of the Church and its members, in each of which the name has more or less influence on the character of the Church? Whether this has been for better or for worse, and whether the name has had more influence on the character of the Church, or the character on the name, at any time, this must be determined only by a close inspection of the times and the history of the day. The designation Catholic was certainly as general in its most special import as any word that could have been selected from the Greek vocabulary, and was therefore, if not in the outset, at least in the lapse of time and ages, liable to all the indefiniteness of a vague and undefined term. The word itself grew up out of the less pure periods of the Greek language, when the latter spread with the extent of the Roman Empire, and the Greek was thus for a long time the language of the empire. This was the οικουμενη, the inhabited or settled earth, and whatsoever embraced this extent was œcumenical or general. An œcumenical council was therefore a general or universal council, consisting of representatives from all parts of the οικουμενη, the world. A universal Bishop, if such a one could be as John of Constantinople pretended to be, would have been a Bishop of the whole empire or of the world—a title, therefore, which Gregory the Great justly censured in others and repudiated for himself, as an arrogant assumption of title and power that deserved rebuke. Catholic was thus applied to anything, any office, or any vocation that was of universal interest or connection with the Empire, and thus we find there was a *Catholicus*, or the Treasurer General of the fiscal department, and, as if all consented to use this word for whatever was general and comprehensive, it was used among the Syrians, the Nestorians, among whom, as well as Armenians, to this day the word *Catholicus*, or General, is the title of the metropolitan Bishop, the General of the Church.

Of this we see the counterpart in the titles, both secular and ecclesiastical, in the later history of the world, whether we speak of the general of an army, the general of the Jesuits, or the general of the Inquisition—it is only the same title referring to the same extent of power or control, of dignity or authority, in different relations of Church or State. The *Catholicus*, or the General, is thus everywhere the title of the highest officer. In the Church he may be a Bishop of Bishops; in the State he may be a commander of armies, or a controller of the finances, and in organized societies or institutions he may again be the General to direct their operations. The word *Catholicus* thus became titular just as our word General has become; and just as the same word is also nothing more with us than a common adjective, so the word Catholic, in the currency of ecclesiastical language and terms, also designates what is general or universal.

Thus, too, in the titles of those Epistles that are called General, or Epistles General, the word has been translated from the Greek according to its most general import, and we call these in contradistinction to others the Epistles General of Peter, James, John, and Jude, five. The first question here suggested is in what precise sense are we to understand that title thus applied to those Epistles as if for distinction? Before we answer, we may remark that this designation of these Epistles is not found in the ancient Peshito or Syriac. This, it is well known, is the most ancient version of the New Testament, all but coeval with the original Greek, if not some parts altogether original in the Syriac. Now, whence comes it, we ask, that the title is not the same in the Peshito version as it is in the usual Greek? The answer must be, the title "Catholic Epistles" was not yet given to these in the Greek text, or else the Syriac text must be older than the Greek itself, and consequently the original. As this latter ground, we believe, is not taken by critics generally, it only remains for us to conclude that the title *Catholic* was added to these Epistles at a period subsequent to the date of the Syriac version, and hence does not appear in that version. The word was not yet in use in the Church; it is doubtful whether it was in use in the State. Hence in the three Epistles which the ancient Peshito contains, there is no such title prefixed; they seem to know nothing of it. The titles thus refer us to a later period, and their import must depend upon the meaning thus attached to the word.

But the purport of the word is obvious from the general purport of their contents. They are addressed to no particular church or churches, and therefore they are general in this sense. Their contents are also of a more general nature than other Epistles, and they are also general or catholic in this respect. Intended therefore for the whole body of Christians, they embrace only topics of general interest, and hence are Epistles Catholic, or general, as the word is happily rendered in our version. That this must be the meaning in these instances is plain also from the fact that this designation is not prefixed to those two short Epistles of St. John 2d and 3d that are addressed particularly. These are not general Epistles as the others are, and therefore have not the title. We think this simple instance from the earlier Church is sufficient to show what meaning we are to attach to the word Catholic in harmony with what we have already stated.

That this primary sense of the word should in time pass over into a secondary sense, is natural. Words are in a constant flux in their application, and the usual and common sense easily leads to an uncommon meaning, whether literally or figuratively used; so that we have scarcely a word in any language that has not more senses than one. Thus Catholic, from signifying general, has got the sense of universal and orthodox; but these, it should be borne in mind, are not the primary, but secondary senses, as well as all others, and that its only true and proper meaning is *general*. The Catholic Church is therefore the Church general, and a Church catholic is the one that holds the general doctrines of the Church general, in opposition to all selections of doctrines, or all partial preferences of some doctrines to others. It has also a reference to the general interpretation of the articles of faith, as they are of no "private interpretation," *i. e.*, not to be interpreted as if they were doctrines taught on their ("the holy men of old") own private impulse, so they are to be expounded according to the great general principles of God's revelation. They are Catholic doctrine, and must be explained as Catholic, *i. e.*, general principles, "the analogy of the faith."

Now, the first thing in Catholic doctrine, or the doctrine of the Church General is this,—there can be no development in doctrine. All doctrine necessary is given once for all. There may be another exposition, or a new and happier exposition of the same enunciated truths, but there can be no new truths developed necessary for salvation. The given truth is once for all, and every new doctrine inculcated as necessary is not only *acatholic*, but anti-catholic and anti-christian. We have no right to lay any stress upon any doctrines but those which Christ and his Apostles taught, and they are all contained in the Apostles' Creed. We may expand and expound this into all the ramifications of divisions and subdivisions without end—the only necessary truth is contained in the simple original form of confession.—It was according to this Catholic General Creed that men were at first admitted into the Church, and we have no right to require any other terms of admission. The first and only creed, indeed, was "Believest thou on the Lord Jesus Christ?" Nothing more. A simple assent to this was sufficient, and the individual was baptized. This was the Catholic practice, and whoever is baptized in this way, as by Apostles, is baptized in the name of his God—the Father, Son, and Holy Ghost.

And yet there are so many that are baptized in the belief of a Catholic Church that have no idea what this word Catholic means. Some associate with it nothing but that Church which calls itself Catholic exclusively, and denies the right and title of any other Church to the name or the thing. That Church which has its stronghold in Rome, and which, proclaiming itself the Universal Church, is the most restricted and narrowed in its spirit, discipline, and doctrine. It has not a feature of Catholicity but what is marred and martyred by its micrological jealousies, its puerile magnificence, its toyish babyisms, and its splendid poverties. It is old Rome revived in new phases; "*hic omnes vivimus ambitiosa paupertate.*" Yet it boasts of Catholicity. It is no longer offended at the title of an Œcumenical Bishop, as the first Gregory was; and we suppose the reason is that circumstances have since made that to be right which was once an outrage upon right. When John of Constantinople once claimed the title, the mere title of Œcumenical Bishop, though he probably meant no more by it than a Bishop of the Metropolis of the Empire, it was then almost a *crimen læsæ Majestatis Ecclesiæ;* but when empire declined in the East and travelled West, it was thought there might be such a dynasty and power as a Universal Bishop, and the reason was, because it was at Rome. Rome, of course, was a different place from Constantinople.

We know when and how the appellations brethren and disciples came into the Church; we know when and from what quarter the name Christian arose; but we can only gather the ecclesiastical use of the word Catholic by conjectures and probabilities. This does not argue much for the authority of the word, it is true, and, as far as the word is concerned, we cannot plead for "Catholics" as we would for "Christians" and "brethren." This, however, does not affect our belief in the existence of a Catholic Church, and that a true Church ought to be Catholic according to the original purport of the word. We may protest against all erroneous modifications, and deny the right of any one to restrict a word of such catholic import as the word Catholic, believing that we are never more Catholic than when we take it in its most enlightened, comprehensive, and therefore most charitable sense. It was never introduced to make us heretics, that is certain, and therefore we cannot narrow its compass without such danger. It is the broadest word in any language, and implies both the broadest sense and the broadest feeling. It is designed to make the Church not only in unity with herself, but at peace with all mankind. The Church has no hostilities. Her law is peace and good will to all. Her object and her scope is to take in the whole—το ὁλον—the universe, if you please; nothing short of this satisfies her noble Catholic character. On this earth, at least, she is to embrace the whole; she is to leaven the whole; she is to sway and influence the destinies of the whole; and when she has done this she has reached her consummation here. But before that, much as we believe in a truly Catholic Church, she has not yet reached her destination, not yet fulfilled her mission; and just as we daily pray for the consummation of the Church—"Thy kingdom come," just so we are yet to anticipate the Catholic Church. That Church has not yet fully come, though it is surely on its triumphant way, and therefore we believe it; but it will only be in its fulness when we shall have no need to pray, "Thy kingdom come."

C. F. C.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. IV.—THE TESTATION OF HUMAN PIETY IN PARADISE.

(Continued.)

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou mayest not eat of it: for in the day that thou eatest thereof, thou shalt surely die." The tree was called the tree of the knowledge of good and evil; because by abstaining from it they retained a sense of the favour of God, and by eating of it they made themselves guilty, and brought upon their souls a sense of the Divine displeasure. And such must be the alternative involved in every divine prohibition on the criminal indulgences of mankind: since our abstaining must secure the approbation of God, and our criminal indulgences must involve us in guilt, and must bring down upon us the displeasure of the Almighty. Abstaining from sin must produce a positive good, and every criminal indulgence must produce a positive evil. Every time our first parents had resisted the temptation to eat the forbidden fruit, they must have had the tokens of divine approbation in their own religious thoughts and feelings, and they must have enjoyed the blandishments of the Divine favour, and the testimony that they pleased God. But on their eating the forbidden fruit, their eyes were opened, and they knew that they were naked. We are altogether unable to form any adequate and complete conception of the primitive innocence of mankind; in the which they were naked, and were not ashamed. Adam and Eve were happily acquainted with the feeling of perfect innocence; but we ourselves are not; and in our present fallen condition, that feeling of perfect innocence we are not able to conceive. One thing, however, has been rendered obvious in sacred story; and which is, that it was because they were perfectly innocent, that they were not ashamed; and, of consequence, our sense of shame must prove the fact of our fallen state.

And here we may observe, that both before and since the fall, the greatest danger to which mankind have been exposed, is the danger of over indulgence of some natural appetite or passion: and while it goes to prove the liberality of the divine provision, it goes equally to prove the criminality of mankind in all such indulgences. The goodness of Almighty God is an infinite and overflowing fountain: for even in this elemental and organic state of things, it far exceeds the limits of our real wants, and all the bounds of our legitimate and safe enjoyment. From thence arises all the danger of our criminal indulgence; nor are we able to conceive how it could have been otherwise with responsible creatures in an organized and elemental state. But let us not forget that a better state of existence is before us, wherein all our enjoyments will be divinely and immediately communicated, and wherein there will be no possibility of any criminal indulgence, and wherein God Himself will be our all in all.

We cannot conclude our remarks upon the testation of human piety in paradise, as recorded in the Sacred Volume, without noticing that unfounded presumption, that the fall of our first parents was the object of an eternal and infallible anticipation, and even of an overruling decree. Now, such notions are not implied in the words of Holy Writ, neither can any such notions be reconciled, either with the integrity of God Himself, or with the moral freedom of mankind, or with any unsophisticated trial of the human race. If the fall of our first parents had been the object of an infallible anticipation, it must have taken place by an absolute necessity; since nothing but the evidence of an absolute necessity could support the conviction of an absolute certainty in any rational mind.

Nothing is more obvious upon the face of sacred story, and more especially in the history of the testation of human piety in paradise, than the parental sincerity of Almighty God, our heavenly Father. The Almighty did sincerely desire to preserve mankind in that innocent and happy state in which they were created; and after a successful trial upon earth, to put them into the possession of the blessing of eternal life: and it is equally evident that the Almighty did everything in His power to defend mankind against temptation, and to preserve them from falling into sin. And moreover, it is equally evident, that after all the provision which God had made to preserve mankind in the possession of their original innocence and happiness, He Himself must have *expected* that they would have been faithful to their trust; and above all, he must have known that it was possible for mankind to have maintained the innocence and happiness of their primeval state.

The truth of the foregoing propositions is both obvious and absolutely certain. For, if it had not been possible for mankind to have maintained their original innocence, they could not have been under any righteous probation; and the conduct of the Deity in relation to mankind could not be justified. And moreover, if the fall of our first parents had been infallibly anticipated, it must have taken place by an inevitable necessity; and under those circumstances mankind could not have been either morally responsible or morally free. And again: unless the Almighty had sincerely desired that our first parents should have retained their original innocence and happiness, he could not have employed any means to preserve them in their original innocence and happiness. And lastly, if the Almighty had foreseen with an absolute certainty, that our first parents would fall into sin, He could not have attempted to contravene an issue which He Himself knew to be inevitable; neither could He have indulged a wish to prevent an issue which He knew could not be prevented. The Pagan doctrine of moral necessity is a stupid and a senseless thing; and no human sophistry can effectually disguise its real character. The moral and religious teaching of the Holy Scriptures is simple and unsophisticated, and will be found to contain a refutation of all religious error, and a complete solution of the mystery of human thought.

Sceptical men are commonly the most implicit believers in all those unreasonable and indefensible things, which they have received, without evidence and without conviction, and solely because such things appeared to favour their own sceptical propensities; and insomuch that the creed of a sceptic, and of that of a fanatic or religious visionary, will be found upon examination to be much of the same kind. As, for instance, we never knew a sceptic who was not a thoroughpaced believer in the doctrine of moral and physical necessity, and in speculation the victim of an universal and eternal fatality; although it is impossible for a man who advocates the doctrine of an universal and eternal necessity, to have any rational ground either for his belief or his unbelief; for on such a man congruity and incongruity, credulity and rational conviction, must have equal claims on his credulity and on his unbelief.

Upon a careful examination it will be found, that the argument at issue between the Atheist, the devout and rational believer in divine revelation, is all included between the alternative of moral necessity and moral freedom in relation to both God and man, and the alternative of possible and impossible things. For if we allow the Atheist his favourite doctrine of necessity both physical and moral, we must then go on with him to that of an universal and eternal fatality, and then must all contingency in the conduct of the Deity and in that of his creatures be only a popular delusion. We must then discard the personal and voluntary agency of God, both in the creation and the government of the world; and we must regard all moral and religious obligation as being an imposition on the ignorance and credulity of mankind.

But if, on the other hand, we allow that all mankind are morally responsible and morally free, and pursue those premises to their legitimate and final consequences, we must then believe in moral contingencies, and we must then allow, that although the Deity is infinitely good, and his divine benevolence irrespective and universal, yet that his most benevolent purposes towards mankind may be entirely frustrated by human disobedience, and that we may ultimately perish notwithstanding all that the Deity can do to effect our final salvation. Sceptical and unreasonable men do not seem to be aware that incongruous and contradictory things must needs be impossible, and that ignorant and sceptical men may require of the Deity things which are impossible, and that incongruous and contradictory things, both moral and physical, must be equally impossible.

One would think that it must be self-evident to every man, that it would be impossible to force us into obedience as long as we are morally free, and that the notion of an unconditional and infallible salvation must needs involve a contradiction, and of consequence an absolute impossibility. As long as unreasonable men will foolishly assume that the Deity might have prevented the commission of the first offence, they must allow that the commission of the first offence was only a fulfilment of the purposes of God; and they must either, with the inconsistent Atheist, renounce the Bible on that account, or with the Christian believer in moral necessity, evade the subject as being totally inexplicable. But if we are to believe that there are things in the conduct of the Deity towards mankind which require us to shut our eyes, and to believe in despite of all evidence to the contrary, what are we in that case to think of human piety, and of the duty of religious obligation? He who disbelieves in despite of opposing evidence, and he who believes in despite of opposing evidence, must be in the same hypothetical condition.

And from hence we may perceive how entirely unfounded are the theological assumptions of the Universalist. He assumes that the moral agency of God is absolute and invincible, and that the Deity is able to bestow upon mankind an unconditional and infallible salvation, and on that ground, and on that only, he maintains an infallible salvation for all mankind. And truly, if we allow the Universalist his premises, we cannot deny his conclusions. The real question at issue, therefore, is, whether an unconditional and infallible salvation is possible or impossible, and whether the theory of the Universalist is not built upon the assumption of a thing which is absolutely impossible. And we do think that the incongruities and contradictions which are involved in such an assumption must, in the esteem of every reasonable person, contain its own refutation.

But even if we were to concede that point to the credulous Universalist, the consequences which his premises would involve would contradict all fact and actual existence, and of consequence the theory of the Universalist would contain its own refutation. The Universalist not only assumes that the moral agency of God is irresistible and invincible, but he allows that the benevolence of God is irrespective and unlimited. But in such a case, how will he account for the introduction of sin, and for the continuance of sin? and how will he justify the infliction of any kind of punishment, either in the present world or in the world to come? If his assumptions were well founded, all kinds of punishment would be cruel and capricious, and the existence of evil unnecessary and vindictive. Universalism, therefore, is a baseless theory, the creature of the human fancy, but yet a legitimate deduction from the doctrine of moral necessity, although totally irreconcileable with the moral freedom of mankind and with the benevolence of God. The Universalist may pretend to talk of the divine benevolence; but his system, in all its legitimate and final consequences, would be totally irreconcileable with every rational conception of the benevolence of God. Useless and unnecessary punishment cannot be reconciled with the divine benevolence, nor the discipline of human suffering with an unconditional and infallible salvation.

The mystery which some men have affected to make of the introduction of sin into the world, has been the consequence of taking for granted such things as are unfounded, and which cannot be successfully defended. In reality and in truth there is no mystery involved therein, but everything is in obvious agreement with acknowledged fact, and with the rational deductions of all human thought. Sin has got no possible and personal existence; its existence is only relative in the actions and passions of mankind. Mankind were morally free in the beginning as we are at the present day,—human temptation in the beginning was the same as at the present day,—the possibility of criminal indulgence in mankind was the same in the beginning as at the present day,—divine benevolence was the same in the beginning as it is at the present day,—the moral agency of God was the same in the beginning as at the present day; and from the beginning of the world to the present day, human disobedience has always contravened the purposes of God in giving existence to mankind.

J.

Population of Canada.—The *Buffalo Courier* has the following statement as to the progress of population in Canada since 1851:—"At that time the population of Upper Canada was 952,000, that of Lower Canada 890,261; or in round numbers 60,000 less than the numbers of the Upper Province. The population of Upper Canada is now in round numbers 1,332 000; the Lower Province has 1,050,000; total 2,382,000."

For The Churchman.

PARTY AND PROGRESS.

In looking to parties and to men in England, to the adoption of systems of expediency in the stead of right principles of action by the leaders of public opinion—as though numbers could, in the least degree, affect the principles between right and wrong—it is impossible to forego the impression, that those men whom truth, education, natural talents, ambition, and various fortuitous circumstances, have led to their possessing the foremost rank, are in an utterly despairing mood as to the means by which public action shall be much longer effectively ruled, restrained, and guided to any wise and beneficial aims. Principle has yielded to expediency, an illustration of which is afforded in the flimsy ties of affiliation held by members of successive cabinets, by their brief duration, and proportionate uncertainty of tenure. Animated by aims purely selfish, the retainment of power being the qualifying condition at every step, these men are incapacitated to regard intelligently those great movements which, under the equalizing conditions of science, are so rapidly progressing, and in their progression providing such ample material for wise and beneficial legislation. There are certain conditions under which God's Spirit alone can act, and which His providential men, at the fitting time and in the ordained way, can render of avail. We regard the scientific knowledge that is now being diffused through the general mind of England, as preparative to a more practical adoption of the principles of the Gospel, not only in the individual and social life of the people, but in the course of legislative action. This advancement as it thus ripens will reveal the responsibility resting upon England in a religious point of view, as well in respect to her own people as to foreign nations. The masses now so feared would, under the equalizing influence of improved knowledge, afford the ground of just legislation, and the key to all the truths of political wisdom. Such a sense of responsibility would follow on the part of those holding power, as would suffice to realize all desired administrative reform. The new era of government, domestic and foreign, is to be sought for in the hearts and minds of the mass, a mass to be educated by knowledge now running to and fro, and evangelized by the Church. A change of heart precedes reformation in nations as in individuals. Either, walking in pride, pass to destruction. The heart really precedes the act, not the act the heart, and, as the secret of success in the subjugation of every difficulty, Christianity promises this in all her faithful followers. It is not with irreverent disposition, therefore, that we recognize the advance of religion in the advance of science. We know the Bible to be a book of science, and, what is of more importance, the Book of Life to the individual. The further men look religiously through science to all the problems that concern humanity in its disposition and growth, the more will they discover. It is only, in fact, by science that harmony, other than that which is merely conventional, transitory, and uncertain, can exist. Without unity of action there can be no progression, and thus, although science provides the most common ground of united action, it is to be hailed, for that very reason, as preparation to a state or condition of the mass higher than any scheme based on mere social considerations could proffer in its full realization. There cannot be unity in social systems without science, applying as these do, if applicable at all, to equalized conditions. The law of God comprehends and is applicable to all human conditions, and so supersedes all theories conducted on partial and imperfect views. Christ, as the head of His Church, stands at the head of all true progress, and when His paramount claims shall be conceded—when the teachings of His Church shall be honoured—when science shall be made tributary to physical, social, and moral well-being, will draw all men unto Him. We find a modern writer on the "divine drama of history," a subject of all others the most tempting to philosophic minds, affirming that "communion of individuality is the end and object of terrestrial redemption, the earth-boring and earth-seeking root of which is commerce." We, for ourselves, must regard unity,—the realization of the prayer "that they all may be one," as the end and object of attainment, and communion as but an accident or the enjoyment of that unity. Unity can only co-exist with obedience and intelligent acquiescence; whereas "social order," which the writer styles "moral communion," is based on a despotism proportionate to its power and force; the next despotism is that of numbers, to be found in the political dereliction of principle to which we have made reference. Science, religiously estimated and widely diffused, can alone resolve the inconsistencies thus manifested and the injustice thus worked out; it will give to a people the true principle of selection—it will dispose them to acquiesce in what is right, regardless of all preceding prejudices: the confidence thus excited in individuals, not on base or frivolous, but on religious and moral grounds, enabling these again to react upon the people, leavening the whole mass gradually into conformity with their principles, and thus approving themselves as providential men. There are those who look at science as something material; its links are as fine as our highest sensibilities, and itself as noble as our noblest aspirations. Were it otherwise, the world would be left to chance; whereas science in morals and religion exists with unalterable laws, acting according to provided conditions. It works in the spirit as well as in the body, in the affairs of nations as in the workshop of the artizan, and to discover the conditions of its laws is to estimate the result of every issue brought upon the world's stage. By it we perceive the epochs in public opinion, and why these are now both more violent and more intelligent. Darkness struggles with the light, but we have our faith that God will not permit it to interfere with the communication of his purposes. So long as scientific truth and religious principle are disregarded by men in power, they will be afflicted with impotence, and can give neither boldness nor heartiness to their measures. We have pointed out the secret of succour and strength. The only compass for guiding the destiny of a nation is fixed religious principle, never swerving or wavering. The misery and abasement of every nation will be found to be justly proportionate to the prevalence or decay of true religion among them. What was the power by which the once barbarous inhabitants of savage Albion, whom Tacitus laughed at as miserable islanders, and scorned for their ineffectual struggles, declaring that in adopting the effeminating indulgences of Roman luxury they mistook for refinement what was really the proof of their servitude and the riveting of their fetters—what was the power by which they rose to shake off the yoke of Gallic thraldom, to give the law even to imperial Rome itself, and whilst Europe has been in the convulsive throes of incessant revolution, and been strewn with ruined thrones and disgraced by conspiring dynasties, to enjoy peace and prosperity? Not because cradled in waves, but protected by God, whom she has feared. Desolated Spain, revolutionary France, Portugal, the wretched prey of factions, set forth the unhappiness of people who neither fear God nor honour authority. The triumphant issue is ever with religion. All other issues are noisy nothings, and in success but provide a pile for the elevation of demagogues and robbers. There is a principle of fixedness and firmness in pure and true religion to which England, through her Church, has ever more or less conformed; and were her trust still in Him who is able to help, instead of the wisdom of disjointed cabinets and unchristian statesmen, there would come the dawning of a yet brighter day. Christianity must have the ascendancy over the present irreligious apathy of her rulers, if it would control the political madness of the French nation, impatient of the restraints both of God and man. At present England is humiliated. She has her patriots, her own indomitable spirit, and a worldly policy that might baffle the concentrated efforts of the confederate cabinets of Europe; but without religious men in her councils, and the diffusion of religion and piety in the mass of her people, she can possess no ultimate security.

Δ.

Men may cheer themselves in the morning, and they may pass on tolerably well, perhaps, without God at noon; but the cool of the day is coming, when God will come down to talk with them.—*Cecil.*

The consciousness of good intentions, however unsuccessful, affords a joy more real, pure, and agreeable to nature than all the other means that can be furnished, either for obtaining one's desire or quieting the mind.

Former Heroines of the Crimea.

Three remarkable women, Madame de Krudener, the Princess Galitzin, and a so-called Countess Guacher, ended their days at the undercliff of the Crimea. They were an intimate trio for a time. Each was honoured with the friendship of the Emperor Alexander; but his hand signed at last the decree which exiled them from the Court, and fixed their residence in the peninsula. It is well known that Alexander had religious impressions more in harmony with the Protestantism of Western Europe than with the mummeries of the Russo-Greek Church; and, having heard of Madame de Krudener, he sought an acquaintance with her as a spiritual guide. She was of an ancient Livonian family, remarkable for brilliancy of wit at one period of her life, and for religious zeal in declining years, blended with no inconsiderable amount of mystical enthusiasm. Circumstances forbade an interview, till, in the memorable campaign of 1815, consequent on Napoleon's escape from Elba, the Emperor had reached Heilbronn, on his way to head-quarters at Heidelberg. Late one evening, while loaded with anxiety, he sat alone in an apartment, when his Aide-de-Camp, Prince Wolkonski, entered, saying, "I beg your Majesty's pardon for disturbing you at so unseemly an hour, but there is a woman who is determined to see you, and I cannot get rid of her." "What is her name?" "Madame de Krudener." "Madame de Krudener!" exclaimed the Emperor; "let her enter instantly." She came; and with the boldness of a prophetess addressed the Sovereign, after he had disclosed his mental distress. "No, Sire, you have not yet approached the God Man, as a criminal coming for pardon. Hearken to the voice of a woman, who has also been a great sinner, but who has found the pardon of her sins at the foot of the cross of Christ." At these words the Emperor of all the Russias buried his face in his hands, and wept bitterly. At Heidelberg, they communed in a little farm-house on the banks of the Neckar every alternate evening for three weeks, in a chamber with three cows in the adjoining apartment; and there Alexander, with his spiritual instructress, and a few friends like-minded, returned thanks for the battle of Waterloo.

Time passed on. The Emperor devoted himself to the good of his vast dominions, meeting with many obstacles, which defeated his designs and crushed his spirit. Madame de Krudener, in the possession of means of her own, and backed by Imperial munificence, applied herself to works of charity, and was popularly known in St. Petersburg as the mother of the poor. She was the Russian Countess of Huntingdon. Upon making the acquaintance of the Princess Galitzin and the Countess Guacher, the three contemplated no less a task than the universal renovation of society, and were sanguine enough to expect success. The last-named lady was French, but nothing was known of her beyond what she allowed to transpire. It simply amounted to the fact of having long resided in England as a refugee from revolutionary troubles. No persons of her own country, whom she generally shunned, were acquainted with the name she assumed. However, her appearance and manners justified the conclusion that she was entitled to respect as one of the unfortunate noblesse. At first the courtiers laughed at the ladies and their scheme. By and by, they became incensed on account of the influence they had with the Emperor; and Church dignitaries were alarmed for his orthodoxy. At last, Alexander's own fervour cooled; and, under some irritation at being represented in a foreign journal as the pupil of three crazy women, he ordered them to retire from Court, and spend the rest of their days in the Crimea.

The exiles submitted patiently to their lot, and looked forward to propagating the faith in a Mohammedan country. They reached their destination in the autumn of 1822, and established themselves in close neighbourhood on the south coast,—Madame de Krudener at Gaspra, the Princess Galitzin at Koreis, and the Countess Guacher in a small house by the shore. Habited in a kind of monastic costume, they began to explore hills, mountains, glens, and valleys, in order to evangelize the natives, and are said even to have preached in the open air to the astounded Mussulmen. But the authorities interfered; and the Tartars not being inclined to renounce the religion of their fathers, in little more than two months the missionary scheme was abandoned. Madame de Krudener, already aged, died in the following year, 1823. The Countess Guacher was consigned to an unmarked grave in her own garden, in 1824. Alexander met his death, while on a southerly journey, of the fever of the Crimea, at Taganrog, in 1825. The Princess Galitzin, remarkable for her talents and eccentricity, survived till 1839, leading a life somewhat resembling that of Lady Hester Stanhope in the Lebanon. The strange part of the story is, as afterwards ascertained, the Countess Guacher was the veritable Countess de Lamotee, who had been whipped and branded in the Place de Greve at Paris, as an accomplice in the scandalous affair of the diamond necklace. Immediately upon hearing of her decease, Alexander sent a courier express to the Crimea, to bring him a casket from her dwelling, which was minutely described to the messenger. It was found, after a careful search, by the police, and forwarded to St. Petersburg. But its valuable contents, whatever they were, for which 4,000 versts were traversed, had evidently been abstracted, as nothing was found upon the casket being opened but a pair of scissors! A gilded dome, surmounted by a colossal cross, visible to a great distance, remains upon one of the mountains, which the Princess Galitzin erected to the memory of Madame Krudener.—*Rev. T. Milner's "The Crimea."*

Domestic Comforts of the Russian Clergy.—I was staying at a village near Moscow, when the cholera was raging violently. The priest, a simple but worthy man, after burying one of his children in the day, was called up in the middle of a tempestuous night to administer the Sacrament to a dying person at some distance. Grief of mind and personal exposure brought on a fatal attack of the disease, which carried him off by noon next day. The living was vacant, but the priest's widow and a numerous family remained to be provided for, and the following method, usual in such cases, was adopted for the accomplishment of that end:—A petition was immediately addressed to the metropolitan at Moscow, stating the circumstances which had deprived the village of its spiritual guide, and praying his grace to send an officiating priest *ad interim;* the petition alleged further that among the bereaved family there remained a daughter of the deceased of marriageable age. The temporary nominee to the sacred office promptly arrived, in the shape of a quondam military chaplain, a sort of Russian Friar Tuck, who illustrated the abundant flow of his conversation by a copious use of vituperative expletives that certainly smacked more of the camp than of the church. A few days later, I saw the priest's daughter, a good-looking young woman of five-and-twenty, setting out for Moscow in a telega and pair, furnished by the steward. Arrived there, she was in due course favoured by the metropolitan with an interview, in which, after a few questions, he informed her of his intention to provide for her and her father's surviving family by appointing to the vacant benefice some single man who should marry her. An hour was then fixed for her to come and make her choice, and certain aspirants in the seminary were offered the chance of a wife and a living. At the appointed time four or five of these young men were ushered one after the other into the lady's presence, and engaged her in conversation, each being eager to ascertain the lady's attractions, and display his own. The successful candidate, having the young woman's choice ratified by the Archbishop, was ordained and married, and soon found himself in possession of a wife, a living, and a house, well stocked and tenanted by the wife's mother and little brother and sisters.—*Notes of a Residence in Russia by R. Harrison.*

Capacities of Woman.—Louis Philippe's daughter did a beautiful thing in sculpture—the Joan of Arc. Talent, and even genius, is to be discerned among some ladies of the present generation. The great problem of finding fitting employment for educated women may be expected to rouse and deepen the capabilities of many others; and indeed so long as art, which engages the lives of many of the best heads among the men of every age, is regarded as merely the amusement of its women, the question remains untried. One may hope to live to see it placed on quite a different footing—whether decided in favour of the gentle sex or not.—*London Cor. of The Crayon.*

HYMN.

[*To the Editor of the Churchman:*

SIR:—If you think with me, that the subjoined beautiful hymn, written by a friend in April, 1824, in the Gulf of Florida, is worthy of a place in your Poet's corner, it is at your disposal. C.

Augusta, Georgia, August 23, 1855.]

God, Creator, Guardian, Guide,
Of man, and all the world beside,
Taught by Thee, the pilot braves
Ocean's pathless waste of waves!

When the rising storm appears,
With sail close reefed, the bark he steers,
And flies before the rolling sea,
Warned, Almighty God, by Thee.

For distant climes the tribes of air
Their tireless wings betimes prepare;
Taught by Thee, alike to shun
The Northern blast and Southern sun.

On Zahara's parching plains,
Deep the draught the camel drains;
Taught by Thee, Great God, he knows,
O'er the desert waste he goes.

Eternal Architect, by Thee,
The patient ant, the humble bee,
Are taught to build their cells with care,
And 'gainst the storms of life prepare.

All heed Thy voice but fallen man!
A pilgrim here, his life a span!
Unnumbered graves around him lie,
Yet man will not prepare to die!

Before Thy throne, Thou King of kings,
A broken heart Thy servant brings;
Oh, lay Thy barbed arrows bare,
And pour the balm of Gilead there.

May all the tears of sorrow shed
For dying friends or kindred dead,
From earthly dross my spirit free,
And fit me, Lord, for Heaven and Thee.

L. M. S.

FOR THE YOUNG.

A PARTY OF PLEASURE.

It was a sweet afternoon for the scenery of those quiet fields. A narrow stream runs through them, shaded on either side by varied and picturesque foliage of many trees. Among them, some particularly fine silver-leaved willows contrast well with the darker hue of other branches; I have admired them often before, but I never thought them so lovely as then. We went to the very spot from whence Danby's interesting view was taken: O he forgot nothing; there were the same wild flowers, the very leaves of that water-plant, nay, the same lichens on the same stones. It is by entering into the minutiæ of things; by condescending to detail, that descriptions either in writing or painting touch the heart. Man's life—woman's life, at least, is made up of trifles; the fount of feeling lies deep, yet it is usually one simple recollection, one household word, that, as with a magic spell, will send the bright and clear waters forth as from a hidden fountain. So I thought, I recollect, as I looked at the exact picture, and so I felt again as I traced the original scenery, and remembered the many pleasant hours I had spent there, in days that are gone. It cannot be helped, it must be so in this fallen world; the shadow of the grave passes us in our brightest moments; in our gayest and loveliest circles are vacant places for the dead and the absent; and when we listen to the sweetest and most beloved voices, there is often a still whisper in the sinking heart, reminding us of some voice to which we may not listen. So it was even then. We are content that it should be so; here is not our rest!

Our companions had left their carriage at the inn, and were waiting for us at the bridge. We followed the course of the quiet stream through many pleasant fields, and met with some new wonder at every turn: here we stopped to admire the purple eyes on the pinions of the peacock-butterfly; there were wreaths of wild convolvulus, bearing a greater profusion of its spotless blossoms than we had ever noticed before; I fancy they like these stormy summers as well as I do; and as we were looking at the reflection of some tall purple flowers in the clear water, the large dragon-fly, glistening with its green and gold, diverted our attention; reminding us of Mrs. Hemans' beautifully descriptive lines:—

. . . . . . "Brightly free
On filmy wings, the purple dragon-fly
Shot glancing like a fairy javelin by—"

Further on, were a group of snow white ducks, and purple-headed drakes, as happy, as full of life and glee, as Southey's* mountain geese, and wanting nothing but such a description, to make them as interesting. Many a quiet green nook we passed, where a poet might muse away the long summer's days; and many a spot was pointed out to us, on seeing which an artist might well thank God for the ability to pursue his delightful employ. Presently we passed the ruins of a house which, some time since, had been burnt; and we could not but remark the beauty of the gay Indica roses, which clustered round the discoloured door, and over the shattered windows.

But we have no longer light and sunshine, until almost nine o'clock. There is an autumnal freshness in the evening now; and if we intend to drink tea in the open air, it is high time to settle where it shall be. It was of little consequence where; all had brought with them a disposition to be pleased. Yet when we arrived at the spot which was, at last, appointed, we could not but feel that where God had made things so lovely, man must, indeed, be ungrateful not to enjoy and to admire it. It was a strangely beautiful spot which we had chosen; the wood rose almost perpendicularly in front of us; and from a fantastic rock garlanded with ivy, and decorated with long leaves of lady-fern and hart's tongue—which, graceful themselves, always delight in wild and uncultured scenery—sprung forth, drop by drop, a little stream of the coolest and purest water, dripping down into a natural basin, worn in the rock beneath it. It was a spot on which you could not look without longing to know what was the old legendary record respecting it; connected with so fair a fountain, there must surely be some tradition. Was it dedicated to the holy mother herself, or to some inferior saint? And were not these grey stones worn in old time, by the feet of the pilgrim who came hither to pay his vows, or to be healed of his malady? Were there ever such beings as fairies? Hush! don't speak so loud, unless you are sure there are none such now; for if there are, here is the very place, on this mossy bank, when the glow-worms' lamps are lit, that they hold their moonlight revellings. I cannot tell how that may be; but certainly, I thought, as I turned again to look at the clear water, here the wounded doe fled, when the hunter's shaft had reached her; and here, perhaps, in after days, paused some loyal cavalier, when hot and weary, he withdrew from the field, where he had fought so gallantly, and with so little success; and unbinding the heavy helmet from his aching head, blessed the coolness of this welcome stream, and the shadow of this quiet wood.

Happily those times are past; yet the fountain has very constant visitors still, and we are even now standing in the way of one of them. "Come, little Anne, fill your pitcher, and get tea for us as soon as you can; and bring the table and chairs out here on the green bank; we are quite ready, we shall only cross the light foot-bridge, and stay down there until you call us, listening to the waterfall." With that sound, another and a sweeter mingled. It was a clear voice of song; the words were beautiful, and the music, I believe, quite equal to them; of that, perhaps, I cannot judge. You who were my companions in that pleasant excursion—and it is chiefly for your amusement that I have written these pages—know how much we enjoyed that strain; and how well it accorded with the scenery, and with our feelings. You know also how kindly the minstrel repeated his song after our merry tea-drinking was ended; and you will acknowledge that when people are disposed to be amused, it is wonderful what strange sources of amusement they discover. We wanted more butter, had not brought enough bread, and our knife was blunt; and we were unweariedly watched by a great quiet dog, who begged us, with a most touching expression of countenance, for what we were so ill disposed to spare. You know with what regret we turned, at last, from the beautiful scenery, and set out on our journey homeward; taking, in our way, the silent path through the woods, and climbing the steep, from whence we had a view of the grand and castellated mansion of the noble owner. You who rode can, I dare say, tell how commodious you found your well-appointed equipage; and I can answer for the pleasure of the quiet twilight walk; the beauty of the dark outlines of trees and hedges which we passed; and the pleasure with which we trod the last stony and steep path, because we knew it led homeward; and how, above all, we enjoyed the stillness of our own sweet garden, as the door opened to the touch of the accustomed latch-key;—our garden perfumed, as it was that night, with the scent of autumn flowers, and its old trees wreathed with woodbine and clematis, amongst whose yet unblossomed, but tenderly green sprays, the last roses are clustering. It was a pleasant scene, and combined, with the remembrance of that which we had been visiting, to prove that unworthy as we are, we are dwelling, like the Israelites of old, in "a land which the Lord our God careth for; the eyes of the Lord our God are always upon it, from the beginning of the year, even unto the end of the year." (Deut. xi. 12.)—*Scenes in our Parish.*

* See Southey's Colloquies, vol. i. p. 146.

Lundu Mission.

Our readers are aware that in the large and beautiful island of Borneo, the Society* has now two mission stations, besides the principal one at Sarawak. The Sebuyow, or Lundu Dyaks, are considered peculiarly intelligent; and among them the Rev. W. H. Gomez is stationed. About four years ago, Dr. McDougall paid a visit to them. At that time the daughter-in-law of the Orang Kaya, or chief man of the tribe, was very ill. Dr. McDougall offered to give her medicine, but he was not allowed to do so till the women of the tribe had tried to restore her by using incantations. They commenced a horrible noise with gongs and drums, shrieks and yells, and rushed over the roof of the house, in order, as they said, to drive the antoos or evil spirits away from the place. The poor woman grew so much worse under this treatment, that at last they permitted Dr. McDougall to come to her relief.

Since that time Mr. Gomez has spent three years among them; has formed a school; has instructed them in many ways; and has reduced their language to writing, and printed a little book for their use. And now he writes (under date April 5) to inform the Society that he has ten grown up persons and five lads under special preparation for Holy Baptism.

One of them, named Bulang, is a remarkable person. He was the principal manang or wizard of the place, and exercises much influence among the people. Mr. Gomez mentions that he has given two proofs of his sincerity in seeking Christian instruction. He has been instrumental in bringing two other Dyaks to a knowledge of the Faith; and he has steadfastly refused, when called upon to use incantations to bring back the soul (or *semengal*, as they call it) of a sick child.

Mr. Gomez writes:—

"I have always endeavoured to impress on them the truth, that 'Christianity is to be considered as a trust deposited with us in behalf of *others*, in behalf of mankind, as well as for our own instruction;' and that it is the duty of every one of us to 'do somewhat towards the discharge of this trust.' I need hardly remark that it affords me no little pleasure to see those under instruction endeavouring to act as missionaries among their countrymen, and to make known the glad tidings of the Gospel to all who are *willing* to hear. I say *willing*, because they abstain from instructing those who treat the matter lightly. This is a caution highly necessary, as the Dyaks, from their continual intercourse with Malays, are apt to contract the habit of displaying a degree of levity in speaking of the most sacred things. Not that they are insincere, but they see no harm in it. The daily, nay, hourly, use of the name of GOD in conversation by the Malays, cannot but exercise a pernicious influence on the Dyaks, and lead them to form a low idea of that 'High and lofty ONE who inhabiteth Eternity.'

"The Orang Kaya's youngest son is sick, and not expected to live. Medicines of all kinds have been tried, and proved fruitless. At length the father dreamt that one of the semengal (soul) of the boy was still in captivity, and that unless it was brought back the child could not recover. Bulang, as being the chief manang, was asked to go through the ceremony and reclaim the lost soul; he positively refused to do so, alleging as a reason that the semengal was a thing he could not see, and, therefore, impossible by any manner of means to be seized and brought back. In addressing the head man (Orang Kaya), he concluded by saying,—'Get angry with me as much as you like; this is a matter I know nothing about, and do not wish to deceive you. There are others who profess to bring back the semengal; get them to do it. Any medicines you wish me to give, or any other Dyak ceremony you wish me to perform, I shall gladly do it; but in the matter of the semengal I hope you will excuse me.' This, of course, incurred in some measure the displeasure of the Orang Kaya and others; but I am glad to say that Bulang has remained firm in his purpose, and so unintentionally gave a decisive proof of his sincerity in seeking for Baptism. I may remark, by the way, that the Dyaks believe every individual has seven semengals; and that, when a person is sick, one or more of these are in captivity, and must be reclaimed to effect a cure.

"You will be glad to hear that the Orang Kaya, who is now ill, has this day placed himself under instruction. Two of his sons are amongst the Catechumens. The Society can imagine the great benefits that are to be expected, under GOD's blessing, to accrue from the conversion of the chief of a tribe and two of his sons. Langi, often alluded to in my former letters, is his younger son, and the best boy in the school. Though only a lad of fifteen, he has been endeavouring to do somewhat towards the conversion of his countrymen, by teaching some of them the Creed, the LORD's Prayer, and the Ten Commandments.

"God grant that the present movement may be the means of bringing these people to a saving knowledge of the truth as it is in Jesus!"—*The (English) Gospel Missionary.*

RAILROADS IN PROPHECY.—It may not have occurred to every one that the modern invention of railroads figures in pages of ancient prophecy. But if not, what is the meaning of this passage, which, in our good old version of the Scriptures, may be found in Nahum, second chapter, 5th verse—"The chariots shall rage in the streets, they shall jostle one against another in the broadways, they shall seem like torches, they shall run like lightnings." That description is not particularly applicable, as we perceive, to a stage-coach or an omnibus, but it is a picture to the life of an express train raging along the broadways of railroad travel.

HAPPINESS is a finer and nobler thing than Sorrow. —*The Crayon.*

HEBDOMADARY.

FRIDAY, September 7.—*St. Enurchus, Bp.*—St. Enurchus was a French Bishop of the fourth century, concerning whom little authentic is known.

SATURDAY, September 8.—*Nativity of the Blessed Virgin.*—A festival of ancient, though not primitive, date.

SUNDAY, September 9.—*Fourteenth Sunday after Trinity.*—To-day the Collect is a prayer for "faith," that we may be assured of all that a Christian ought to know and believe; for "hope," *i. e.* "the hope of salvation" in the world to come through Jesus Christ; for "charity," that we may show, by our love to our brethren in the present world, how truly we believe the promises of the Gospel, and how earnestly we hope that we may be accounted worthy to receive them. These three, Faith, Hope, and Charity, are put together by St. Paul, as being the most "abiding" of God's spiritual gifts, and such as He is most thankful to find in His converts.

* The English Church Missionary Society.

DIES IRÆ.

[*Translated by a Clergyman of the Church of England.*]

Day of Wrath! O Day of mourning!
See! once more the Cross returning—
Heaven and earth in ashes burning!

O what fear man's bosom rendeth,
When from Heaven the Judge descendeth,
On Whose sentence all dependeth!

Wond'rous sound the Trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth!

Death is struck, and nature quaking—
All creation is awaking,
To its Judge an answer making!

Lo, the Book, exactly worded!
Wherein all hath been recorded;—
Thence shall judgment be awarded.

When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be pleading?
Who for me be interceding?—
When the just are mercy needing.

King of majesty tremendous,
Who dost free salvation send us,
Fount of pity! then befriend us!

Think! kind Jesu,—my salvation
Caused Thy wondrous incarnation;
Leave me not to reprobation!

Faint and weary Thou hast sought me,
On the Cross of suffering bought me;—
Shall such grace be vainly brought me!

Righteous Judge of retribution,
Grant Thy gift of absolution,
Ere that reckoning-day's conclusion!

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant, groaning!

Thou, the sinful woman savest—
Thou, the dying thief forgavest;
And to me a hope vouchsafest;

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying!

With Thy favoured sheep, O place me!
Nor among the goats abase me;
But to Thy right hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me! with Thy saints surrounded.

Low I kneel, with heart-submission;
See, like ashes, my contrition—
Help me, in my last condition!

Ah! that Day of tears and mourning!
From the dust of earth returning
Man for judgment must prepare him;—
Spare! O God, in mercy spare him!
Lord, Who didst our souls redeem,
Grant a blessed Requiem!—Amen!

Preservative Influence of Christianity on the Mind.

As is well remarked by Dr. Rush in *Christian* countries, departures from the *Christian* faith, (*e. g.* infidelity and atheism,) are "frequent causes" of insanity. And the same is equally true of departures in the direction of ignorant and fanatical superstition. The *former* position is readily explained. The soul, as well as the body, to enable it to stand steadily, requires that the eye shall be fixed upon some distant and external point. No man, for instance, can succeed in standing on one foot if he fixes his eye on his own person; and he succeeds in maintaining his upright position precisely to the extent he is able to fix his eye firmly on a point in the distance. And in a psychological view this is readily explicable. It is only by the recognition of a *future* state that the soul can be effectually steadied in *this*. And it is precisely such a system as the Christian religion describes,—one which affords a positive assurance of immortal peace to those who seize upon it for their portion,—which, while it recognizes that innate depravity, which the heart is but too ready to testify to from its own experience, promises divine aid in the struggle—which announces the pardon of past sin by a vicarious atonement, while it affords to the creature the aid and succour in all his troubles, of a divine friend and yet of a human example.

"I envy no qualities of the mind or intellect in others, nor genius, nor power, wit or fancy," says Sir H. Davy: "but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a *firm, religious belief to every other blessing*: for it makes life a discipline of goodness; creates new hopes when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and calls out from corruption and decay, beauty and everlasting glory."

The habitual practical recognition and adoption of such a system as this must necessarily generate a sobriety of temper, which will of all others be the most distant from derangement. That the reception of Christianity, whether real or nominal, should *cure* insanity, is no more to be expected than that it should cure the small pox. If it did—if a special miracle was wrought for the purpose of destroying the original characteristics of each individual, it would not only destroy moral agency and hence break up probation, but would produce an almost entire derangement of human affairs by obliterating the marks of individuality, to say nothing of identity.

To the same effect are the following just observations of Dr. Copeland: "It must not be supposed, from what I have advanced, that the Christian religion is truly chargeable with causing insanity; it actually has an opposite tendency. Mistaken views, excessive fervour, unfounded fears, and various feelings arising from these sources, are the only causes of insanity in connection with religion. Among those who entertain just and sober opinions on religious topics—who make Christian doctrines the basis of their morals, the governors of their passions, the soothers of their cares and their hopes of futurity—insanity rarely occurs. The moral causes of derangement which would not fail of producing injurious effects on others, prove innocuous in them, for these causes would be met by controlling and calming considerations and sentiments, such as would deprive them of intensity or neutralize their effects. Truly religious sentiments and obligations soothe the more turbulent emotions, furnish consolations in affliction, heal the wounded feelings, administer hopes to the desponding, and arrest the hands of violence and despair."

And the testimony of Dr. Cheyne, who stood for many years at the head of the medical profession in Ireland, occupying the responsible post in that kingdom of physician-general to the forces, is equally emphatic: "Our experience of, and inquiries into the nature of insanity, during a period of forty years," he says, "enable us to say, that such cases as that which we have just related," (those of insanity from morbidity of the religious affections,) "are not in the proportion of one in a thousand to the instances of insanity which arise from wounded pride or disappointed ambition." "True religion," he tells us in another place, "is a preservative, although not a complete preservative against derangement of the mind. We have no intention of concealing that we have known many instances of insanity among believers, but it was not caused by their creed. We have also known instances in which all sense of religion has been permanently destroyed by insanity. Of such cases we would remark that the believer has no right to expect for his believing friend exemption from evils arising from the state of the body, on which insanity always depends. Let him moreover recollect, that as total insanity puts an end to moral accountability, nothing which may take place during a paroxysm of the disorder can affect the future happiness of his friend."

"When fairly examined," says Dr. Combe, "the danger is seen to arise solely from an *abuse* of religion, and the best safeguard is found to consist in a right understanding of its principles and submission to its precepts. For if the best Christian be he who in meekness, humility, and sincerity, places his trust in God, and seeks to fulfil all His commandments, then he who exhausts his soul in devotion, and at the same time finds no leisure or no inclination for attending to the common duties of his station, and who so far from arriving at happiness or peace of mind, becomes every day the more estranged from them, and finds himself at last involved in disease and despair, cannot be held as a follower of Christ, but must rather be held as a follower of a phantom assuming the aspect of religion. When insanity attacks the latter, it is obviously not religion that is its cause; it is only the absence of certain feelings, the regulated activity of which is necessary to the right exercise of religion; and against such abuse a sense of religion would, in fact, have been the most powerful protection. And the great benefit of knowing this is, that whenever we shall meet with such a blind and misdirected excess of our best feelings in a constitutionally—nervous or hereditarily—predisposed subject, instead of encouraging its exuberance, we should use every effort to temper the excess, to inculcate sounder views, and to point out the inseparable connection which the Creator has established between the true dictates of religion and the practical duties of life, which it is a part of His purpose in sending us here to fulfil."

These views are not uncorroborated by practical observation. It is not necessary to record the cases where mania, particularly that of the suicidal cast, has been generated by an undue estimate of the importance of this life's incidents as compared with those of the next. On the other hand we may find a pregnant illustration of the converse process by the fact mentioned in the thirteenth report of the Hartford Retreat, that two hundred and eight farmers, fifty-eight merchants, and thirty-four day labourers have been admitted into that institution to four clergymen.—*Wharton's Monograph of Mental Unsoundness.*

Practical Infidelity the Result of Worldliness.

The passion of following the world in its pomps, vanities, and pleasures, is put forth in Holy Scripture, and repeated solemnly in Baptism, as a passion necessary to be renounced, and is renounced; but will the heart, naturally inclined to the world, habitually dedicated to the world, in daily conversation full of the world, be inclined to fulfil this renunciation? If not, what will be the consequence? An aversion to the Holy Scripture which asserts it; a rejection of its contents, as binding on the faith; and a mutilation of its doctrines, as conveying necessary truth. Will the heart, naturally prone to self-indulgence, gladly receive a dogma to the effect that the religion of Christ is one, like the Author of it, of crucifixion, *i. e.*, a violent and painful destruction of the body, in order to save the soul? If not, what will be the consequence? An unwillingness to admit the authority of Him who taught that doctrine. Will the man whose sole affections and desires centre in the accumulation of terrestrial things—be they riches, or fame, or the first places among men—receive willingly a doctrine which tells him that, as he came into the world, so he must go out, and that, when he does go out, there remains a fearful looking for of judgment, and an everlasting habitation among the damned for him and for all such as have set their hearts on the mammon of unrighteousness? If not, what kind of reception will those Scriptures have which he can read with his own eyes, as asserting the dogma? Of course, they will either be explained away or rejected. If rejected, how will He stand who gave them? Rejected also. If He be rejected, how will those fare who preach the same doctrine? Rejected also. Will there be worship or prayer? None. Will there be repentance or abandonment of sin? None. It is evident that, as far as faith goes, the man is lost; he is "worse than an infidel." Will the man that is full of pride and self-satisfaction in his own individual strength bear the idea of a governing power set over him—of a Priesthood—of a Church? Will he tolerate such notions as the duty of confessing sins to a mortal man like himself; of subjecting himself to the decrees and decisions of mortal men like himself. Yet, when he looks into Scripture, and finds such sentences as these: "Hear the Church;" "Obey them that are set over you;" "Confess your sins one to another;" "Whoseoever sins ye remit they are remitted, and whoseoever sins ye retain they are retained;" "As my Father sent me so send I you;" and the like—of course from the predisposition within of self-sufficiency, there will be a very great reluctance to see these truths. But there they are in Scripture. Will his own desire give way, or Scripture? Of course, the latter. And, with the latter, either in its mutilation or its destruction, the authority both of the Church and of Him who founded it and blessed it, and made it a Mother to His people, perishes and becomes as nought. Such a man believes only so much as pleases his fancy; in all that is beyond he is an infidel.

But all this is not a mere argument of probability. We see the result as a matter of fact daily. You can very likely trace it for yourselves in many minor ways, measuring the intensity of your belief, or the firmness of your confidence in God's Word, in a very close proportion with the integrity and purity of your lives. If I see a boy or a young man whom I have had, for any particular reason, occasion to observe, very regular in his devotional exercises, glad to come frequently to the Holy Communion, and punctual in the reception and use of all the privileges of the Church; upon inquiry, I find that such an one is leading a holy life; he is pure, honest, honourable, truthful—in one word, *obedient*; but if, some time after, I begin to notice on his part a frequent absence from church; a total abandonment of the Holy Communion; a very scanty appearing in those religious privileges and delights which the Church furnishes, expressive of her faith;—if, perceiving this, I go and inquire the reason, I invariably find that it is not faith in any of these holy things which first was shaken, and then, being shaken, his moral life fell in consequence; but it is this—his life has mutilated his faith: he has got into low company; he has fallen into some mortal sin; he has done something vile and disgraceful; he is no longer the pure, the gentle, or the obedient child that he was.

I have had very frequent occasion to observe the conduct of young women—as well those of the higher classes as of the lower, in the times of preparation for their Confirmation. Nothing, at that peculiar and solemn period of their lives, can be clearer or more satisfactory than the confession of truth which they make. Their intelligence in all the articles of the belief—in its meaning and its tendencies—their anxiety and determination to profess that belief openly before the world—their resolute intention to abide by it in doing as they say they will, "renounce the world, and keep God's commandments all the days of their life"—all is clear, definite, and beyond the suspicion of a doubt. Accordingly, they receive the Church's blessing in the Bishop by laying on of hands, approach their first Communion, and commence their career. They are frequent at church, frequent at the altar, seek daily prayer where they can, and rejoice in the things of God throughout. So passes away two, or may be three, years. And then a change. Of a sudden, I have lost them. They are gone. Daily prayer is altogether neglected. Attendance at church has dwindled down into the mere worldly Sunday-morning. All the professions of faith, once so abundant, have evaporated. They seem to take no delight in any of the things of God. What they do is formal; what they say is cold. I cannot help perceiving such an extraordinary change, and I take opportunities to inquire how it has come to pass. Nor am I long in finding this out. The reason is simply this—when the profession of faith was made, and the Christian career begun, there was no *world* in which they mixed. Their education was not terminated; the school-room and the discipline of teachers still retained them. They had no distractions, no temptations, no vanities. Their life was pure, equable, humble, and peaceful; consequently, their faith, and all its exercises and uses, remained in connection with their morality, in the same degree pure, equable, humble, and peaceful. But now, how different!—With the world, worldly things; with the wicked, wicked thoughts; with the profane, profane doings. Now, just as all the rest do, they do. Balls and theatres, and great parties of amusement, and all the dissipation of society, has worked its certain way into the inmost recesses of their hearts. They have, as it is called, "come out;" and their "coming out" has, indeed, most lamentably proved the truth of our blessed Lord's precept, that "No man can serve two masters." The heart panting towards the world and its vices, delighting in them, longing for them, backed and aided by continually-pressing pestilential *thoughts*, has pulled down the fair building of faith which the Church had raised. They have perished, and have become the children of vanity and pleasure. Will they return? God knoweth. When he may please to send them some chastisement or misery they may. If not, they are lost. But you see the end—a practical unbelief. You see also the beginning—a worldly life.

And thus it was that David—O! fatal warning!—even the otherwise pious and righteous David, fell into the dreadful sins of adultery and murder. There he was. You may picture him to yourself. David, the king, faithfully worshipping God, full of zeal in His service, knowing well what he ought to do, and knowing well what he ought not to do. There was nothing wanting to him. His heart's desire, in glory and a royal throne, and the affections and good-will of all around him—all were his. But there was in David, as in all other men, a *heart*, in itself an evil heart. It had need only, as other men's hearts, to receive the pressure of temptation by external objects of sense on some weak point. Satan found out the weak point. The pressure came, and an accident, as we call accidents, caused him to look upon the wife of Uriah. But this was not enough, for he could not act upon the evil longings of his heart without calling in the other principle within him, viz., *thought*. But thoughts came, and imagination; too quickly they came; and then a plot was made, and a circumstance, and a contrivance, and so he planned the execution of his adultery with Bathsheba, and followed it up with the murder of her husband. Would all this have happened, if, at the time of the temptation, David's heart had been right with God? If he had wished to do right, *i. e.*, if he had had no appetites or desires leading him to do wrong? Would it again have happened had no evil thoughts supervened?—if he had not dwelt upon the contemplated sin, gloated upon it, planned its details, and anticipated its circumstances? You see how it was. David fell, and, with his fall in disobedience to God's law, there was also a fall in his religion and his faith; for his harp was unstrung, and his voice of psalmody silent. He came not near the House of God. He took no further pleasure in God, having pleasure in sin. He acted as though he knew nothing of God, and did not believe that He was. Nothing more was done; no conscience within called him to himself; no voice of heaven; nothing but the voice of Nathan, the prophet, saying, "Thou art the man." Then he arose, and, as though he knew where the evil was, he cried, "Make me a clean *heart*, O God! Renew a right spirit within me."—*Bennett's Letters.*

MORNING PRAYER.

The sacred hush of early morn,
In hues of golden radiance born,
Seems like a silent worship given
By grateful earth to glorious heaven.

The elements, in placid rest,
Keep Sabbath o'er creation's breast;
While conscious Nature half adores
The Lord to whom devotion soars.

Round the lull'd ocean, sky, and air,
A dream-like trance breathes everywhere;
And yet of Him, to sense and soul,
How eloquent the voiceless whole!

Now blooms the childhood of the day,
When light and loveliness array
The dew-eyed glance of each young flower
That opes its lid in garden-bower.

Glowing with omnipresent God,
And bright as if by angels trod,
The vernal landscape, fruit, and field,
To heaven their mute hosannahs yield.

—*Rev. R. Montgomery's "Sanctuary."*

Make the Responses Audibly.

How very few people do this! you may go into some churches and hear the parish clerk reading the verses of the Psalms, or saying Amen, almost by himself. I remember once examining some Sunday-school children, and endeavouring to lead them to see that the Absolution ought not to be repeated by the people, but said by the minister only; I asked the question, By whom ought the Absolution to be read, and received the correct answer, By the minister; but when I asked the further question, By whom ought the Amen at the conclusion to be said, I received the answer, By the clerk: I could not help thinking that the child who gave me the answer had unconsciously uttered a very severe satire upon the manner in which the Service is frequently performed. The child, judging of what ought to be from what is, naturally came to the conclusion that Amen belonged to the clerk; indeed I will undertake to say that the notion of nine uninstructed persons out of ten is that the peculiar business of a clerk is to say Amen; and yet what a gross absurdity this is. If the saying of Amen express the assent to and participation in the prayers by those present, what profit can there be in a clerk saying the Amen? if it is to be said by a deputy, why not allow the clergyman to read the Amen as well as the prayer, and so make the process more simple? The fact seems to be that the office of clerk in a parish church is one fitted chiefly to a rude and ignorant condition of society; the intention is that the people shall have a leader, and probably in a very ignorant congregation this may be the only means of conducting a Service, in which one part has to be borne by the minister and the other by the people; but in a congregation consisting of persons well or moderately well educated, and nine-tenths of whom probably are more fit to lead their brethren than him who is appointed to be clerk, the office appears to be not only unnecessary but mischievous. For the natural effect of recognizing a person, whose business it is to perform after the manner of a leader those portions of the Service which are assigned to the people, is to make the people careless, and to encourage the notion that an audible rendering of the responses by the worshippers is not required. It may seem a severe thing to say, but I believe it to be true, that no one knows the real dignity of the Service of the English Church who has not assisted at its performance without the addition of a clerk; the noble effect of a large number of voices repeating God's praises or deprecating His wrath in unison, is not then injured by the anomalous addition of one voice standing out from the rest in that strangely unmusical, undevotional manner which seems, with rare exceptions, to attach to the ministrations of parish clerks. The mischievous tendency of the clerk system seems to be making itself felt, and there are not a few churches in which the services of such an office are dispensed with, to the great benefit of the congregation and the improvement of the character of the Service.

However, clerk or no clerk, the duty of the worshippers is clear; and every one who wishes to enter into the spirit of public worship should give the responses audibly, the better educated encouraging the others to join, and so each contributing to the noble tribute of worship, which ascends like sweet incense before God's throne from a Christian congregation met together in His name.—*Guide to the Parish Church.*

"WHATEVER is worth doing at all is worth doing well," is a maxim which must be regarded in two ways: first, to be sure that what you are about *is* worth doing, and then take care to do it earnestly, however slight it may be. The exquisite and perfect finish of the smallest work of God, may seem to show us, that what He designs to do, cannot be beneath the notice and imitation (feeble though it be) of His creatures. We have also an illustration of this principle in works of love. We would fain give of our best, whether in substance or labour, to those we love; we do everything for them "as well as we can;" and surely if we could achieve the attainment of doing *all* to the glory of God, we would not willingly offer to Him that which cost us naught, but would rather be willing "up to our power, yea, and beyond our power," to make all we do perfect.—*Things to be Thought Of.*

THE CHURCHMAN.

NEW YORK, SEPTEMBER 6, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman.* All communications and articles concerning the paper to THE EDITOR of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

The notice from St. Luke's Vestry, Germantown, was not delivered at the office until after our paper had gone to press.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays.*

NOTES OF THE WEEK.

—The duty of the Church as to the education of the people is by common consent regarded as one of the most difficult, as well as the most important of the subjects which press upon its attention at this moment, both here and in England. The education of the people is the legitimate business of the Church; and formerly it was both acknowledged and practised as such. But a state of things has unhappily arisen in which while to admit it even is perplexing, to do it is thought impracticable. Still there is the obligation. The duty may be dormant, but it is incumbent notwithstanding. We speak of it generally. Instances there are—and they are multiplying—of certain of the more zealous and devoted of our Clergy both acknowledging the duty and doing it. But as a system it is far otherwise. The only educational process that is comprehensive and active enough to acquire the name and reputation of a system, is in the hands of the several States; and as none of the States are agreed upon distinctive religious truth, there is none of it enters as an element into their system,—so that, in reality, it is very much of a godless system,—and its operation is not only without religious knowledge, but one practically making its victims, as our able and right-minded contemporary, the *True Catholic*, well expresses it, "boastful of a morality without standard or sanction, and valuing themselves on their sharpness at a bargain, and their resolute determination to be rich."

It is the perusal of the well-timed article on this subject we have just quoted, that has suggested these two or three passing allusions. And to go on for a moment with that quotation,—"What then," it is asked, "is the Church to do? We fear that she will find herself more and more incapable of overtaking this mass of shrewdness and self-conceit. But it is her duty to overtake it. At present, her regular means are the catechetical instructions of the Clergy, which, as a general thing, are not given; her irregular means are to be found in the Sunday schools. To both of these there is one objection. They are confined to Sunday; and thus countenance the delusion that religion is the business of Sunday, money-making and pleasure that of the week. If it were not for the splendid prize which the superior education afforded by such institutions as the Free Academy in New York holds out, her course would be clear. She should give a better education, secular education, than the State gives, and add religious instruction; make this instruction gratuitous to those who need it, and make it cheap to those who can pay. The only difficulty in doing so is that which meets us at every turn. Men do not understand that they are the stewards of the Lord, and that He should be first served of His own property, which they call theirs." And here is the secret of the whole difficulty. The Church has not the material means of doing her work in this as in other matters, because "*men do not understand that they are the stewards of the Lord, and that He should be first served of His own property, which they call theirs.*" And why is it so? Because the Spirit is wanting,—that Spirit, God's own appointed channel for the conveyance of which is not duly employed—that Spirit which can only bless and fructify what is solemnly offered to God, as His own, and for His own service, and what must be thus sanctified and fertilized if it is to do His work effectually. It is the Church alone that can counteract the evils of a system which is making the rising generation *worldly*, and not making them *godly*—producing abundance of shrewdness, but nothing of holiness—teaching them to be "careful and troubled about many things," but not teaching them to know and feel that "*one* thing is needful." But, says our respected fellow-labourer whom we have quoted, "the Church must counteract in some way, and to some extent, the evil. To do so, she must have more clergymen, and more aids of many sorts. These can neither be had nor maintained without money. The first thing that Churchmen have to learn is, that the silver and the gold are the Lord's." And how can they learn this but through the enlightening influences of that Holy Spirit which is especially imparted to us at that Christian Altar where the "silver and the gold," which "are the Lord's," are directed to be "reverently brought," and "humbly presented."

—The account which a correspondent in Alabama gives, as it will be found among our Church news, of the failure of an attempt to raise the requisite funds for defraying the whole cost of the erection of a free church, has less of wonder in it, perhaps, whatever it may have of regret, than our friend seems to suppose. We will not for an instant question the "zealous and untiring efforts" of the exemplary Rector: we will not allow ourselves for a moment to doubt that he is "truly earnest-minded and indefatigable." We make this avowal with the utmost seriousness and sincerity, because we have the highest confidence in the trustworthiness of our correspondent's statement. But, as he himself significantly observes, "there must be something wrong somewhere." Most undoubtedly there must. It may not be with the respected Rector—there is every reason but one to believe that it is not; but that there is, that there must be, "something wrong," or efforts such as his would not have failed, is beyond all question. What it is, or where it is, we shall not pretend to divine: if our friend upon the spot could not discover it, the endeavour to do so on our part, so far away from the scene of operations, and unaware of all the circumstances of the case, might seem very idle presumption.

This, however, may be laid down as a general, and an unvarying principle—that to do the *right thing* successfully, the *right motive* must be implanted effectually. And there is a *right* way by which this purpose can be accomplished—as there is a *wrong* one by which it can be defeated. What our friend calls "the liberality of Christian zeal" must be based in the right principle, if it is to be exerted to a right issue. It must be considered, it must be called forth, as a religious duty to God, and in the way which God Himself has ordained for its performance. Our alms, that is, our contributions, for such sacred objects, must, like those of Cornelius, go up with our prayers "for a memorial before God." They must be taken as gifts to the Altar,—they must be reverently presented with oblations there,—they must be devoutly, and in faith, "cast in unto the offerings of God." As Paul, "purified in the Temple," had come to "bring alms to his nation, and offerings," so must we, in like manner, bring to our Church what we have to offer, and have it dedicated to God—the Altar whereon it is presented sanctifying the gift, and giving to it a vivifying principle of increase. The spirit thus called into active operation will bring forth, we may depend upon it, the "liberality of Christian zeal," not according to man's, but God's calculations. And such liberality will never be at fault. But wherever it is thus exerted as a part of religious worship, in the way which hath been divinely appointed for the purpose, they who do it, going forth in faith, will secure God's blessing, and the good work of their hands will prosper upon them.

—The Convocation of the Church of England does not make much actual progress, after all, in reviving its dormant powers, in re-establishing its inalienable rights. The petition of both Houses to the Queen, to enable them so to do, has been refused, it appears—and there, we suppose, is an end of it; for at present the utmost they can do is to meet for an hour or two once or twice a-year, and talk fast, and profess much, and project a great deal, but as to any real, practical action, as a Convocation, that seems quite out of the question. The Church has been mocked with false hopes. And, for our part, we never had much expectation that it would be otherwise. The Church is barely recognized now in her real character as a national establishment of religion; and the idea of such an establishment is only tolerated by reason of its being made subject, as much as may be necessary for political purposes, to the popular will. To restore to the Church its rights and liberties—to allow it to have free scope—to let it do its own, or the divine will—or even to let it enjoy its constitutional prerogatives,—this, just and reasonable though it be, is what the Government dares not do, did it even feel disposed. There is no hope, therefore, for the Anglican Church, so long as it is allied to, or rather tyrannized over by the State. It must be set free, it must be unfettered, ere it can carry out its mission. We do not deny the principle, in the abstract, that "if a statesman cannot submit to the spiritual independence of the Church, all political philosophy is useless." But it is Christian rather than political philosophy with which we have to do, in considering the question ecclesiastically. The spiritual independence of the Church is everywhere indispensable to the full success of its divine objects. Thank God we have had secured to us the Church's spiritual independence here in America; and our Mother Church must secure it too, even at the sacrifice, if need be, of her worldly possessions, and her worldly greatness, ere she can pursue a prosperous career. Our responsibility is doubtless all the greater, under our spiritual independence; and this consideration ought to excite us to greater zeal, and devotedness, and fidelity. But there it is; and the English Church must, at any cost, and under any obligation, work its way to a similar position, or it will never be able to perform its perfect work.

—The fatal and terrible results of the railway "accident" at Burlington, which has produced such painful excitement in this and the adjoining State, and carried lamentation, and mourning, and woe, into many a family circle, is but another instance, if not of reckless sporting with human life, yet of the indifference about its due preservation from danger, which is so painful a characteristic of our times, and of our country. It is evident, from the testimony of many of the witnesses before the Coroner's inquisition, that there are other considerations than those of regard for the safety of people's lives and limbs, which are paramount with some of our Railroad Companies.* This seems bad enough. But it is aggravated in its practical bearings, in no slight degree, by the fact, that the people at large are comparatively indifferent to it. A very little reflection would convince sober-minded men, one would think, that dangers such as those which in this sad instance came to so fatal, so dreadful an issue, were constantly present, and always to be apprehended, under the too commonly prevailing systems. There may be, as some of the engineering evidence avowed there is, some kind and amount of *safety in a single line;* but it must be immensely counterbalanced, we cannot but believe, by the attendant *peril.* At any rate, it is a plan requiring a system of vigilant precaution which is seldom to be met with in due and effectual operation; and the want of which, together with the general unconcern with which defects, however full of danger, appear to be treated, cannot but be set down as something very like a disdain of that just and reasonable alarm which indicates, if not a carelessness of human life, the want of a thorough appreciation of its value and sanctity. The moral consideration of itself is not sufficient: it never has been, and it probably never will, since there are generally so many sinister influences at work to weaken and destroy it. There must be a higher and holier estimate of human life, as that which God alone can give, and which man must do nothing to unnecessarily imperil, either in his own case or that of others. Were this religious feeling more prevalent among us, we should be much seldomer startled than we now are with instances of such frightful slaughter as that we have adverted to.

VITALIZING INFLUENCES OF THE OFFERTORY.

"Facts are stubborn things." And there are facts, practical facts, bearing out all we have said of the importance, nay, the necessity of the Offertory, constantly being exhibited in and around the Church, which it is impossible for a moment to gainsay or resist. We knew a case, for instance, where fifty thousand dollars could with difficulty, and only after long and tedious solicitation, be raised, *apart from the Offertory*, for building a church, and even then only by giving the principal subscribers a return for their contributions by means of life-rents of the pews; yet in the same parish, not very long afterwards, for the purpose of building another church and schools, which were for the poor, and which gave nothing in return for what was contributed save the pleasure of doing good, *by means of the Offertory*, there was easily provided, not *fifty*, but a *hundred and fifty thousand* dollars.

And see what is its effect also in our own neighbourhood. One cannot, indeed, look through the Journals of Convention of our several dioceses at large without coming to the conclusion, that wherever the Offertory is, in its integrity, and with anything like regularity, had recourse to, there the *offerings* realize the largest amount. It might be thought invidious to particularize instances; but we could adduce cases, both in our own diocese of New York, and the adjacent one of New Jersey, where all that is needed for Church purposes, and without any pew rents, is obtained through that, the way of God's appointment, and the Church's anciently adopted way.

And why should our Church be taunted, as it just has been—as we showed last week—with coldness, indifference, and niggardliness, ay, and unreality too, in such a matter? why should any one be able, with the slightest truth, to say—"The Episcopal Church finds it hard to raise out of the midst of her wealth a small pittance of salary for her ministers, and leaves her missions and other great enterprises for carrying the truth forth to the world to languish for want of funds; while in the churches under Apostles every member brings up faithfully the tithe of his increase, besides offerings, as God hath prospered him, and presents it before the Lord for the service of His house, freely, and without constraint and inspection."†

May not one reason be found in another, and but too truthful taunt issuing from the same quarter, that "the attempt to restore rites and usages, such as Daily Prayer and frequent Communion, in the Episcopal Church, has occasioned much strife and bitterness, and been attended with limited success;"* and that while with a schismatical community, appreciating at least, and observing incumbent Catholic duties, "the principal Service of every Lord's Day is the Eucharistic Service, which is also celebrated more or less frequently during the week, according to circumstances, while Daily Morning and Evening Prayer is a regular and unfailing observance,"†—that while such, we say, is the Apostolic practice of those whom our own shortcomings, most probably, have had much to do in betraying into schism, we should so utterly neglect them!

But our Church must return to them, if her mission is to be fully accomplished. Her Catholic and Apostolic rites and usages must be restored. Yes—"Daily Prayers and frequent Communions"—"the principal Service of every Lord's Day the Eucharistic Service"—all this must be restored, or she must fail in her great purposes of conversion and evangelization. The example of the Apostles, during the short time of which we have any detailed statement of their actions, shows a Daily Eucharist to be the normal condition of the Church's existence. And although some may think that when the first fervour of devotion had passed away, the frequency with which the Holy Eucharist was administered diminished also, yet such was, strictly speaking, not the case. The Gospel had to emerge from the lowest ranks to which it was at first in a great measure confined. The early Church, too, had persecutions to endure, which rendered its ordinances difficult of regular observance. These and other circumstances will easily account for the ministration of that Holy Sacrament being for a while almost confined to the Lord's Day. From Justin Martyr, and other authorities, however, we may be assured that less than this was never tolerated. In no ancient Church does the Sunday solemnity appear to have been deemed complete, if it did not include the celebration of the Great Christian Mystery. And no sooner did the Church gain accessions from all ranks, and secure toleration, and obtain opportunity for the celebration of common worship, than she returned, either wholly or in part, to the rule of primitive observance—that of making the Eucharistic the Daily Service.

And can there be anything strange, anything *outré* in this? If, as Hooker says, "our souls and bodies, quickened to eternal life, are effects, the cause whereof is the Person of Christ, and His Body and Blood are the true well-spring out of which this life floweth—so that His Body and Blood are in that very subject whereunto they minister life,"—if, we say, all this be so—and that it is, our own Church fails not to teach; it is the plain and direct development of her own, as it is of the Catholic doctrine of Sacramental grace; then assuredly was there need, and there is now need, of constant supplies of what is so full of vitalizing influences.

We need at least a *weekly* Eucharistic Service—we need it as, at any rate, the principal Service of every Lord's Day; and so that we may have in its proper place, and with all due solemnity, the Weekly Offertory. If it be true, that our Church "finds it hard to raise out of the midst of her wealth a small pittance of salary for her Ministers, and leaves her Missions and other great enterprises for carrying the truth forth to the world to languish for want of funds,"—and this is the testimony, be it remembered, of one who was lately one of her own Presbyters, and only the reiteration of that of many others: if this, we say, be true,—and who can doubt it?—may it not reasonably be attributed to our neglect of this divine institution? They who sow unto us spiritual things, have a right, a divinely conferred right, to reap our worldly things. And a most significant truth it is, whether we apply it, as it may be applied, to Clergy or people—"He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously." Again,—and these holy precepts deserve, in times like these, to be constantly dinned in our ears,—"They who minister about holy things must live of the sacrifice; and they that wait at the Altar, must be partakers with the Altar." It is, then, "ministering about holy things" that must secure the sacrifice—it is "waiting at the Altar" that must obtain the participation in the Altar. It is thus that the influence of such a sacrifice and such a participation is vitalized, and thus that the blessing is made reciprocal. We know it may be said—we know it is said—by the careless, the indifferent, or the self-willed—"Why have what you call your *offertory*—why make such a fuss about it—why not be content to 'take up' a collection in the usual manner, and put it aside any way, place it on the chancel steps, or thrust it into any corner, till all is over, and then let it be counted, and put in the Minister's or the Warden's pocket, and carried away, and be done with it?" The "why" in such a case is plain enough,—it is because there is a right way and a wrong; and that is the wrong way. It is not God's way—it is not Christ's way.

God's way has, from the first, been to have it as an offering and a sacrifice. Thus, in the most primitive times of all,—"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, *God testifying of his gifts.*" (Heb. xi. 4.) Moses, we read, was directed by God to declare unto the congregation of the children of Israel—"Take ye from you an offering unto the Lord: whosoever is of a willing heart, let him bring it an offering unto the Lord; gold, and silver, and brass." (Exod. xxxv. 5.) And these offerings were solemnly presented to God,—"For every High Priest was ordained to offer gifts and sacrifices." (Heb. viii. 3.) And we know, too, our Saviour Himself says, "When thou bringest thy gift to the Altar." And, again, when our Lord asks, "Whether is greater, the gift, or *the Altar which sanctifieth the gift,*" it is evident how much importance is to be attached to what is given as an offering or gift upon the Christian Altar. It is the way, then, that has been divinely instituted; and it is not for man to slight what God hath ordained, and Christ hath perpetuated. Without such an offering, our participation in the Holy Sacrament of the Altar would be imperfect, and therefore inefficacious. Not only is it, that "with such sacrifices God is well pleased," but they are a part of our Eucharist. "In every place incense shall be offered unto My Name, and *a pure offering,*"—the incense of prayer and praise, and the offering of that which we possess, as an attestation of the sincerity of our incense, and of a pure motive. God does not need our silver and our gold; but for our own sakes He would have us do good as we are able. And surely it is on every account a pious and a grateful act, when we are about to receive His inestimable spiritual gift, that we should offer unto Him of the substance wherewith He has blessed us; and thus endeavour, by charity, to make others partakers in our Eucharistic joy.

Would, then, that the Clergy would all feel and see how important it is to afford the people more frequent opportunities of thus "bringing their gifts to the Altar," that they might there humbly present them to God, and have them sanctified to His Service. It is the legitimate, the sacred source, indeed, from which their own means should be derived, if they are to be free from the miserable and mischievous imputation of hireling. They remind us, in the Communion Service, that "they who minister about holy things live of the Sacrifice;" but do *they*, under the prevalent system of exactions, themselves live of it? They tell us that they "who wait at the Altar are partakers with the Altar;" are *they* such partakers? They declare to us that "the Lord hath ordained, that they who preach the Gospel should live of the Gospel;" do *they* so live—do they obtain that maintenance and support therein through the sanctified means which the Gospel enjoins—viz., by the offerings on God's Holy Altar of those to whom they preach? It is the divine way, the Church's way, of obtaining what is requisite for all holy purposes. The miserable expedients which we now-a-days so commonly have recourse to, of bazaars, and fairs, and even subscriptions, and pew-rents, are all wrong; for they are not to "bring our gift to the Altar:" they are the world's devices, and are all over worldly, and therefore discreditable to the Church. A plan laid down by God Himself can never be improved upon, and it is always the truest wisdom, we may depend upon it, in the things of God, to "stand in the way, and see and ask for the old paths, where is the good way and walk therein."

* We are glad to find that on the New Haven line there is now a code of positive directions, which, if followed out, as they now are, must effectually prevent accidents, save such as are unforeseen and unavoidable.

† Mr. Davenport's Letter to the Bishop of Western New York.

* Mr. Davenport's Letter to the Bishop of Western New York.

† Ibid.

"REVERENCE MY SANCTUARY."

One of our secular contemporaries gave an illustration, a few days since, of the little heed that is popularly paid to this divine precept, which was at once characteristic of the men, and significant of the *manners*, of this age and country. No American gentleman, we are quite sure, if only on the ground of good breeding, would have been guilty of such a breach of the commonest decency, to say nothing of any religious feeling; but some rude fellow, who disgraces the honoured name of "An American" by presuming to adopt it as his cognomen, walks into Trinity Church with his hat on, and upon being desired by the officer in attendance to take it off, he demurs, and enters into a squabble about its propriety and necessity, which was fortunately put an end to by the clock striking six, and the doors of the church being thereupon closed. Had the matter terminated here, it would have been disgraceful enough to this degenerate "American." But not content with the exhibition of his bad taste, and bad feeling, and bad manners, in the House of God, he "rushes into print," in order to proclaim and boast of it to the world; and unfortunately for not only the Christian but the civilized and courteous chraacter of our city, a daily paper* is readily found that does not scruple to pollute its columns by inserting his profane and vulgar diatribe,—in which he defends his ill-mannered and indecent behaviour by putting forth as *his* "opinion" "that persons visiting church edifices at *other* hours than those set apart for the service or worship of God, should be allowed to do as they feel disposed in such non-essential matters as the above,"—that "education, feeling, and prejudice, will influence different persons to different courses of action,—an orderly and quiet deportment in such places is of course expected from *every* person, on *all* occasions,"—and that "if the vestrymen of Trinity Church have made a positive rule of this character for the government of all who enter their edifice, would it not be better if it were printed and placed at the entrance, instead of allowing a rude and ignorant foreigner to attempt enforcement by violence and angry threatenings?" The *animus* of the whole thing is thus apparent. Here is some headstrong, blustering fellow, not only without any reverence, but with the most vulgar impudence and conceit—with no regard for the commonest Christian decency—no respect for anybody's "opinions," or anybody's feelings, however sacred, but his own—and who thinks that he has a right, in a land of liberty, to do as he likes, even with what by common Christian consent is a holy thing—setting himself up as a better judge in such matters than the whole of Christendom, past or present, besides—who is not satisfied with resisting a most reasonable moral obligation, but parades his misconduct, as though he were a hero, before the world, and even complains of a dutiful attempt to enforce such obligation. It is, we do not hesitate to say, the animus of a ruffian. Why, in good society, such an act of rudeness and disrespect would not be tolerated in any gentleman's house. And if, in common decency and propriety, we take off our hats when we enter the parlour or the drawing-room, surely, surely, such decency and propriety call upon us with tenfold force to do so when we enter God's Holy Temple!

And yet he would fain persuade the world that there was a religious feeling, nay, a religious principle, in his profane boorishness, after all! "What more," he asks, "is due to brown stone, stained glass, and oaken panels, than to the wafer and mummeries of Papists?" Now, suppose the Goths and Vandals—or even the Iriquois Indians—were to get hold of him, and were to think of flaying him alive, or scalping him, what satisfaction would it be if, in answer to his remonstrances, and pleas of humanity, they were to ask him, "What more is due to your white, smooth skin, and your respectable garments, and your flowing tongue, than to the victims of our sacrifices?" There would be as much reason, and as little satisfaction, in the one case as there is in the other. But then he goes on to show that it was nothing but a good old-fashioned *Protestant* feeling that influenced him. "Is it at all wonderful," he asks, "that there is a growing spirit of opposition to the exacting oppressions and impositions of the *Old Scarlet Lady* in our land? and that this feeling should reach all who uphold her or who follow in her tracks as her *first cousin* seems inclined to do of late years?" So that here again is the old bugbear of Popery, brought in to justify an outrage of which many a heathen man would be ashamed! Reverence—nay, common decency and propriety—is so thoroughly Popish, that even to take one's hat off when one enters the House of God is to acknowledge an allegiance to, nay, a relationship with Popery! Really, if this be Protestantism, it makes one thoroughly ashamed to have anything with it in common.

We might remark, in connection with this case, upon the tendency towards impiety which irreverence such as this must inevitably produce. For what is it but impiety to set at naught the direct injunctions of the Almighty Will. "Reverence My Sanctuary, I am the Lord," were surely a precept plain enough. It is no figure of speech. It is a divine command, which stands confirmed in Holy Scripture by innumerable evidences. And when God said to Solomon, with reference to the Temple which he had erected, "For now I have chosen and sanctified this House, that My Name may be there for ever," we have an express declaration of the principle upon which Christians have ever acted with respect to their religious edifices, that, being dedicated to the Service of the Most High, He has "sanctified the House," and it is thenceforth and for ever a holy place. Hence the indignation of our Saviour Himself at the profanations He witnessed of the Temple at Jerusalem, and His exertions to prevent even the vessels in ordinary use being carried through its sacred portals. And no devout Christian mind can ever treat lightly, let alone resist and ridicule, that pious emotion which constrained the Patriarch to exclaim of such a Temple, "How dreadful is this place! This is none other than the House of God, and the gate of Heaven!" In remarks like these we might more largely indulge. But upon such worthies as this "American" and his sympathizers, it would only, it is to be feared, be like casting pearls before swine.

Yet though insensible to religious feelings, they are susceptible, it is to be supposed, of some impressions of worldly propriety, if not of social amenity. Well, then, the Corporation of Trinity Church are so kind and considerate as to have that beautiful Temple open all day long, and thus incur considerable expense, requiring, as it does, the constant attendance of a verger. They do so, appealing to the common regards of decency and propriety in civilized life—trusting in the moral, no less than the religious influences common in a Christian land, that their Christian edifice will not be exposed to the rude indignities of godless and barbarous men; but that as the common consent of Christendom, if nothing else, has invested such places with a sacred character, and as deep Christian feeling is involved in their being at least respected, if not reverenced, by all who enter their courts, their building will be safe from all desecration. We are sure that our citizens generally are much obliged to Trinity Corporation for this kind consideration; and there are few strangers, we dare say, who visit our city, that do not also appreciate it. Is, then, a rude, unmannerly, and profane tatterdemalion like this, to come among us, and setting at naught all that binds civilized society together, to resist so reasonable a regulation as that of taking off his hat in the House of God, and thereby afford an argument against keeping open such places as our noblest church edifices for the public accommodation? The impudence, apart altogether from the irreverence, of such conduct is utterly intolerable; and sure we are, that had the man's misbehaviour been known, as he walked down Wall street to pour out his insolent invective through the columns of the paper which has done itself so much discredit by allowing itself to be made the utensil for so foul a discharge, he would have stood a good chance of being hooted for his blustering impertinence.

The circumstances of this country are such as to make it most important that we cultivate, rather than trample upon, the principles of reverence. In religion, of course, it is especially and emphatically so. The want of it is one of the greatest hindrances to the progress of religious truth—one of the most formidable obstacles to the reality of religious worship. The case upon which we have been animadverting teaches a deeper lesson than may at first sight appear; and the Clergy, in particular, would do well to read it carefully, and study it reflectingly. They will see in it, by so doing, that when they laugh at us—as some of them, we believe, do—for condemning the irreverence of dangling fans in the presence of Him before whom the angels veil their faces, so intense is their reverence and awe, that they are committing themselves, in spirit, at least, to the same principle of profanity which actuated him whose outrage at Trinity Church they will doubtless, with one accord, condemn. But it is not in religion only that the want of reverence is felt among us. It is felt, it is exhibited, sometimes so as to make respectable Americans blush deeply and painfully with burning shame, in our courts of law, and even in our legislatures; while in political life generally, and even in social life commonly, the lack of its influence is often severely experienced. We know that it is one of the besetting sins of democracy to despise these influences; but the yielding to such sins must not be allowed to vitiate our democratic institutions, which, under the moderating and hallowing influences of a reasonable but deep feeling of reverence and respect for all that deserves to be reverenced and respected, though only under such influences, are calculated to make our Union the greatest and the most glorious empire ever built up by noble-hearted, enterprising, and intelligent men.

* The Express.

PREACHING.

Prayer and preaching are coeval with the first organization of the Church of God. Prayer, the offering up of our desires to God for things agreeable to His will, is a necessity that has ever been universally acknowledged by all who believed in God the Father Almighty; and preaching, as the proclaiming or publicly setting forth the truths of religion, has always been held to be an indispensable duty on the part of those who have been sent to propagate such truths. Of old, the reading of the Scriptures to the congregation was more strictly considered than it is now as one branch of preaching; as we read in the Acts of the Apostles, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day." Nay, "Noah was a preacher of righteousness;" and "the men of Nineveh repented at the preaching of Jonas." Then "came John preaching in the wilderness." And Jesus "went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God." And when He sent the twelve to preach that kingdom, "they departed and went through the towns, preaching the Gospel everywhere."

Preaching, as it now prevails, has reference exclusively to the delivery of sermons or lectures. It is the medium of instruction, exposition, exhortation, admonition. Sermons are orations or discourses delivered by the Clergy of the Christian Church in their religious assemblies. "Preaching," says Bingham, "was anciently one of the chief offices of a Bishop; insomuch that in the African Churches, a Presbyter was never known to preach before a Bishop in his Cathedral Church till St. Austin's time. In the Eastern Church, Presbyters were indeed allowed to preach before the Bishop, but this was not to discharge him of the duty, for still he preached a sermon at the same time after them. In the lesser churches of the city and country, the office of preaching was devolved upon those Presbyters; but Deacons never were allowed to perform it." We see from this, how much importance was formerly attached by the Church to the office of preaching—that those who undertook it should be capable of "*rightly* dividing the word of truth." And although we of the present day live in another state of things, although our Deacons, as well as Presbyters, are permitted to preach, and, generally speaking, may be qualified to preach—still it is a most important duty, and one which almost more than ever needs the assistance of Him "by whose

Spirit the whole body of the Church is governed and sanctified."

It was the custom in primitive times, for the preacher, upon standing up to deliver his discourse, first to declare that he did so "In the Name of the Father, and of the Son, and of the Holy Ghost," to which all the people said "Amen," and then turning to them, he pronounced, "The Lord be with you," to which they all responded, "And with thy spirit,"—a procedure that was on all accounts most devout and most appropriate. For in the name of the Holy Trinity, and in accordance with its principles, must all be uttered which he was about to teach; and while God must be with them that were to hear, that they might "receive with meekness the engrafted word which was able to save their souls," so also must He be with the spirit of him who was to preach the same, that he might indeed "set forth His true and lively word," with faithfulness and with power, and to the accomplishment of the great end whereunto it was sent.

The power of preaching, then, and the faithfulness of what is preached, must be traced to the Spirit of God. The preacher, it is true, is supposed to possess that Holy Spirit. He received it, we are to take for granted, at his ordination to his sacred function. "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." And, again,—"Take thou authority to execute the office of a Priest in the Church of God now committed to thee by the imposition of our hands, and be thou a faithful dispenser of the Word of God, and of His Holy Sacraments, in the Name of the Father, and of the Son, and of the Holy Ghost." Such was his commission. It was a solemn act, and it involved solemn obligations—God's Word and Sacraments—not *one* only, but both these was he commissioned, and did he bind himself to dispense. Nay, further still, kneeling before the Bishop—in that devotional posture, as though nothing could be too reverent in such an act—he received into his hand a copy of the Holy Scriptures with this solemn order and direction, "Take thou authority to preach the Word of God, and to minister the Holy Sacraments, in the congregation where thou shalt be lawfully appointed thereunto." Still, we see, both the *Word and Sacraments*. And well, therefore, does it become the Ministering Servant thus authorized and enjoined, to remember that twofold duty, and take care that the one part is ever kept in religious agreement with the other.

Preaching is a most important part of the office of the Ministry. Hooker calls it "the blessed ordinance of God;" and sermons, he says, "are keys to the kingdom of Heaven, wings to the soul, spurs to the good affections of men, unto the sound and healthy as food, and as physic unto diseased minds." St. Augustine designates it Christian oratory, which is "either to instruct men in the truth, or to persuade them to the practice of holiness and virtue, and dissuade them from the contrary vices. Still, preaching may be exalted beyond its due position, and is often so exalted. It is and must be subordinate to worship; and they grievously err who give it, as too many do, the first place, instead of the second, in the Services of the Sanctuary.

That there is, however, notwithstanding its often undue exaltation, and the great prevalence of "itching ears," much that is defective and inefficient in the preaching of the present day, appears to be very generally admitted and regretted; and many of the religious journals have been showing that it is so. Our Church contemporary at Boston, in an article on the subject last week, observes—"We want preaching men to be, in the first place, more constantly and more fervently impressed with the *grand realities* of their calling, and then going forth amongst their fellows, *seeking* them as they go, and *studying* them as they go, to speak to them with a full heart fervently of the great things of the kingdom of God. In fact, we want more *earnestness* in the pulpit." Most undoubtedly we do. But then had we but more earnestness in the Ministerial *life*, would not earnestness in the pulpit of necessity follow? And so, also, of "the grand realities of their calling:" if they are *real* themselves, as Priests in the Church of God—if they esteem their obligations as *real*, and hold the duties to which they are pledged as *real* duties, to which they are to constantly devote themselves "with all faithful diligence," then, assuredly, "the grand realities of their calling" cannot but fervently impress them, and constrain them, to exclaim with St. Paul, "For necessity is laid upon me—yea, woe is me if I preach not the Gospel."

The success of preaching must mainly depend upon this reality, and this earnestness. To be *real* in that holy office, above all other vocations in life—to be *in earnest* in that sacred calling, above all other things—this is essential, in fact, to the efficient discharge of that, or any other of its duties. And with reality and earnestness, there must be plainness and intelligibility. The force of eloquence is unquestionably a captivating power; yet even this, being alone, will fail. The greatest oratory is of no use if it cannot be understood. "For what signifies a golden key," says St. Augustine again, "if it cannot open what we intend? A wooden key is of more use, if it will answer the true design of a key, which is only to open what is locked up and shut before. Therefore the Christian orator labours chiefly at perspicuity in his speech, never thinking he has done justice to any truth by his eloquence, unless he has also delivered it with a sufficient evidence to men of reasonable capacities and comprehensions. There are some things," he adds, "which are unintelligible in their own nature, or not to be understood by the ordinary sort of men, though they be spoken with never so much plainness by the orator; and therefore such things are seldom or never, without great necessity, to be handled in a popular audience. For the same reason, he that studies perspicuity and evidence, will sometimes neglect rhetorical expressions, and not regard how sonorous, but how significant, his words are, to intimate and declare his sense to the minds of his hearers." Yet with all this there must be a reliance on the enlightening and enriching Spirit of God,—yea, a realization, if it be possible, of what our Lord has promised—"Whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." And when this is so, must not all be real and earnest, and must it not be with power? Must there not be "thoughts that breathe and words that burn?" And is it not through such preaching that even "the masses" are to be moved, and men are "as lively stones, to be built up a spiritual house, to offer up spiritual sacrifices, acceptable to God!"

The subject-matter of preaching must always be regulated, more or less, by the circumstances of the case. But as a common rule, it will do little good to generalize—no good to preach over the heads, instead of aiming steadily at the hearts and consciences of the people. Here, in the Church, what is mainly wanting to be set forth is that which will give a due comprehension of the distinctive principles of the Church herself, and of the special obligations and duties which they impose upon her members. Nowhere, and at no time, has this ever been more urgently needed than in this land, and in this day and generation. Our congregations are very much made up of accessions from the several Sects, and they come to us, therefore, in a great measure, unacquainted with those distinctive principles which distinguish us from the Sects—which constitute ours a true branch of the One Catholic and Apostolic Church. Not only is much of her doctrine, which they ought to know, strange to them, but much of her ritualism, in which they are to have part and lot, is not comprehended by them. The Church, therefore, in her doctrine, her discipline, and her ordinances, cannot be too constantly or too carefully set before them from the pulpit; especially as such preaching may easily be made to embrace the whole Gospel in its most practical illustration—the way of salvation in its most intelligible form. Not only the great Catholic verities of her doctrine and precept, but the nature and efficacy of her Sacraments, and her Holy Seasons, and Holy Days, and Holy Ordinances, and Holy Exercises—all this is to be taught, and to be explained, and to be enforced, so that the people may understand and know, and thereby appreciate and adopt, all those appliances and means which the Church has so amply provided for their spiritual edification.

The daily course of duty of a faithful pastor will never fail to suggest to him such themes for his preaching—a course of duty, however, which to be efficient must be constant, and must take in and provide for all classes and ages of those committed to his charge. Such a plan, so arranged as to bring out regularly and practically the teaching of the Church, in its order and course, as the recent report of a Presbyter of an adjoining diocese to the Convention so emphatically declares, "furnishes continual support and illustration in the pastor's graver private studies, and the intercourse with all classes of his people suggests topics for sermons, by revealing to him points of ignorance, negligence, weakness, exuberance, or need among the people."* Of course, to be thus diligent, thus faithful, all his time, and all his thought, and all his care must be given to the duties of his Priestly Office. There must be no distractions—no derelictions. Being the Editor of a newspaper, for instance, must be quite out of the question, where such a line of duty is to be conscientiously pursued. For a pastor thus diligently, thus faithfully devoted to his sacred office, will scarcely have time to read, let alone edit a newspaper. Such an one will ever be in a situation to declare—

> "Lord, in Thy field I work all day,
> I read, I teach, I warn, I pray."†

Yes—this must the faithful pastor do; and even then he will with difficulty keep the "wilful, wandering sheep," which are everywhere to be found, within the Church's fold. A life of anxious care and deep concern it will be,—"in weariness and painfulness, in watchings often; in hunger and thirst, in fastings often,"—yea, it may be all this—it must sometimes of necessity be all and more than this. But so it was with Christ Himself—and so it was with His Apostles; and every one who knows its necessity, and feels its force, will ever be ready, with gladness and singleness of heart, to exclaim—

> "This is Thy pastoral course, O Lord,
> Till we be saved, and Thou adored."‡

THOUGHTS ON CURRENT EVENTS.

It is now a good many months since Mr. Chandler made his famous speech disclaiming for the Pope all temporal authority. As the disclaimer did not appear to have been made by the direct authority of the Prince Bishop of Rome, it was not very generally considered valuable. In fact, it gave rise to a good deal of controversy. We ourselves adverted, several months ago, to the act for the suppression of monasteries and convents in the dominions of the King of Sardinia. The act had not at that period finally passed, or, at least, we had not heard of its passage. But we had heard of the threat of the Pope, in case it should pass, to declare it null and void, and to visit the kingdom of Sardinia with an interdict. We have received in our last European papers accounts of the partial fulfilment of this threat, although the Pope has spared himself the guilt and absurdity of an interdict, and contented himself with excommunicating all who have taken part in the making or executing the law. It directed the confiscation of all the property belonging to monasteries and convents within the kingdom, providing by means of annuities for the support of the inmates, and granting an enlargement of the narrow stipends of the parochial Clergy. It thus became necessary that the agents of the Government should take possession of the buildings which were inhabited by the monks and nuns. The Bishops directed those in possession of the buildings to resist. Probably nothing more was intended than to place the agents of the Government under the necessity of breaking the doors. The nuns, relying on the immunities of their sex, obeyed the order to that extent, but the monks opened their doors. The order to the parish priests to refuse the proffered augmentation of their stipends, was not likely to meet with even a partial obedience, and the Pope thought it best to overrule the decision of the Bishops. An Italian paper, which seems originally to have decided with the Bishops, publishes a paragraph, the following translation of which we copy from the London *Guardian*:—

"We bow with reverence," says the writer, "before the masters in Israel. Our Bishops thought it right to supplicate the Holy See before permitting the parish priests to receive the benefices, and the Sovereign Pontiff has allowed it, while protesting, &c. From this time, therefore, that which was illegal became lawful by permission of that sovereign authority which prohibited, and all discussion for us ceases."

This seems a pretty clear assertion of the doctrine that the Pope possesses sovereign authority within the dominions of the King of Sardinia, and that the validity of the laws of that country depend upon his approbation, so that obedience to them may be made unlawful by his prohibition.

But this is not the strongest evidence against Mr. Chandler's position which we have to produce. On the twenty-second of last January, soon after the passage of the Sardinian law for the suppression of monasteries and convents, the Pope held a Consistory, in which he pronounced an allocution upon the subject. In it he proceeded to declare null and of no effect all the decrees issued by the Sardinian Government to the prejudice of the Church, and especially "the unjust and fatal law" for the suppression of religious houses.

On the twenty-sixth of July he held another Consistory, and pronounced another allocution on the same subject. In this he recites the former, and expresses his regret that it has produced no effect upon the Sardinian, or, as he calls it, the Piedmontese Government. He laments that he is thus obliged "to depart from the mildness and meekness which are natural to him." He asserts that the severity to which he is about to have recourse is in accordance with the example of his predecessors, "who never hesitated to act against the degenerate and rebellious children of the Church, and to smite the violators and obstinate usurpers of its rights with the penalties set forth in the holy canon." He then proceeds as follows:—

"Therefore, in this most illustrious assembly, we again raise our Apostolic voice, and we definitively disallow, condemn, and declare absolutely null and of no effect, as well the before-mentioned law as all and every of the other deeds, acts, and decrees done by the Piedmontese Government, to the damage of the authority and rights of religion, the Church, and the Holy See, of which we spoke with grief in our Allocution of the 22d January of the present year, and in that of to-day. Moreover, with incomparable anguish of soul, we are compelled to declare that all those who feared not to propose, to approve, and to sanction in the Sardinian Chambers the before-mentioned decrees and laws against the rights of the Church and the Holy See, as well as their authors, abettors, councillors, adherents, and administrators, have incurred the Greater Excommunication, and the other ecclesiastical pains and penalties inflicted by the Sacred Canons, the Apostolic Constitutions and General Councils, and, above all, by the holy Council of Trent."

Nor is this all; on the same day he pronounced another allocution on the affairs of Spain, of which the following is an extract:—

"Therefore, in this assembly, we raise our voice and loudly protest against all that the civil power has recently done in Spain, and is still doing, against the Church, its liberties and rights, and against our authority and that of the Holy See; and above all, we bitterly deplore that our solemn Concordat has been violated contrary to the law of nations; that the authority of the Bishops has been interfered with in the exercise of their ministry; that violence has been used towards those Bishops; and that the patrimony of the Church has been usurped contrary to all law human and divine. Moreover, by our Apostolic authority, we disallow and abrogate the laws and decrees before mentioned, and declare them to be null and of no value. We warn, we exhort, we implore, with all the energy we possess, the authors of these acts attentively to consider that those who fear not to afflict and torment His holy Church will not be able to flee from the avenging hand of God."

We think that the fact that the Pope does claim authority in temporal matters is pretty well settled by these extracts. The very same principles upon which these allocutions rest apply to the law of the State of New York, which vests the landed property of the Romish Church in lay trustees, and there is no reason or principle why an allocution should not be pronounced declaring it void. Indeed, we should not be surprised if one should have been actually pronounced; although we should be surprised were it promulgated. Its pronunciation would serve as a protest against the law, while it might not be prudent to make it too public.

Its promulgation could not procure the repeal of the law, because those upon whose will the repeal depends do not believe in the temporal authority or supernatural power of the Bishop of Rome. In this remark we include the American Roman Catholic laity, not excepting Mr. Chandler himself. We never supposed for an instant, that that gentleman had not the most entire belief in the views which he advocated in his famous speech. He did not believe that the Popes had ever made the absurd claim, which he repudiated on their behalf. It followed that he did not believe in its existence. We believe that the great body of the American Roman Catholic laity are in precisely the same condition. We only regret that they are not likely to be convinced of their error, even by the late allocutions. These will probably be suppressed in this country, and perhaps their existence denied, so that those who pin their faith on Romanist authority may go on in perfect good faith, denying that a claim has ever been made, which the reigning Pontiff is in the act of enforcing. We do not think that this is any reason that they should be persecuted or excluded from office. But we do think that the facts, of which they are so kept in ignorance, furnish very strong reasons why every political movement of the Romish hierarchy and priesthood should be closely watched. The Pope claims, as we see, to be the sovereign power all over the world. His sworn vassals, as every Romish Bishop is, must be taken in all their political movements to aim at the enforcement of his claims. It is therefore right, as well on political as on religious grounds, that they should be resisted whenever they attempt a political movement.

Baltimore, September 3, 1855. H. D. E.

* Report of the Rector of Grace Church, Newark, to the Convention of New Jersey.
† Keble.
‡ Ibid.

NOTES AND COMMENTS.

THE BUGBEAR OF ROME.—In an article on "Liberty in Taste," in the *Episcopal Recorder*, we find the following passage:—

One exception only have we to make to these views. When a symbol is considered as a reality, it becomes a reality in place of a symbol. A national flag, for instance, is but a piece of bunting whose pattern may be varied by a red cross on the one side or stars and stripes on the other, and yet it becomes a thing of moment whether a ship in time of war hoists the one emblem or the other. And when a clergyman adopts usages or badges, which have been heretofore the insignia of Rome, we have cause at once to take decisive ground. There can be no toleration here, for it is a transfer of allegiance, not an eccentricity of taste, that it is intended to exhibit.

This is making a bugbear of Rome with a vengeance. "Adopts usages or badges which have been heretofore the insignia of Rome!" That is to say, that because Christian "usages or badges" have been allowed by Protestants to be monopolized by the Church of Rome, we are on that account to "at once take decisive ground"—that is, to repudiate them—however good, significant, pious, devotional, holy, they may be—simply because they are universally continued by Rome, and only partially continued by ourselves—both of us having derived them originally from the same pure, primitive, it may be Apostolic source. Take, for instance, the use of the *Cross*: is this to be considered a "badge" of which it is to be said, "there can be no toleration here," because Rome has retained it as a symbol of the Faith? Or *reverence*: the Romanists are infinitely more reverential than we are; but are we, on that account, to be irreverent? The ridiculousness of such "decisive ground" is only surpassed by its mischievousness. Let us do what is edifying and devout, say we—that is the "decisive ground" for Christians to take, without regard to Rome's abuses, or any other's abuses whatever.

"A SUGGESTION."—We respectfully suggest to our clerical brother of the (so called) *Gospel Messenger*, that he should devote himself honestly and duly to the duties of his Ministerial Office, before he presumes to lecture us upon the duties of our editorial office. *We* are doing the work of our legitimate calling; and we have the testimony of a good conscience that we are doing it faithfully, and the assurance of some of the best men in the Church that we are doing it with signal effect. Whereas he, as a clergyman, is doing that which he ought not to do, and leaving undone that he ought to do,—not only filling an office which he was not ordained to fill, but not giving himself up wholly to the duties of that to which he was solemnly ordained: thus making something very like a mockery of his ordination to "the Order and Ministry of Priesthood." As to the pretence that he can "preach through the press as well as the pulpit," it is a miserable piece of sophistry. Editing even a religious newspaper is not "the office and work of a Priest in the Church of God,"—it is not being "a faithful dispenser of the Word of God and of His Holy Sacraments," which God was called to witness that he was ordained to do and to be. And the authority he received in that solemn act, was "to preach the Word of God, and to minister the Holy Sacraments, *in the congregation* where thou shalt be lawfully appointed thereunto." In the commonest integrity of truth and righteousness, therefore, how stands that ordination vow, which distinctly pledged him, "by God's grace, to give himself wholly to this office,"—the office, namely, not of a newspaper editor, but of "a Priest in the Church of God?" We only wish that some of our friends would send us a few particulars of the state of the flocks of these newspaper-editing pastors; as we fear that to "look over the files of their Church papers" would fail to afford us the requisite information.

THE UNIVERSALITY OF PROTESTANT IRREVERENCE.—One of the ablest and most respectable of the Sectarian journals, the New York *Christian Intelligencer*, has taken up the subject of Posture in Prayer, and reiterates what we have been saying from time to time, for the last twelve months. As to the obligation to kneel, for instance, it observes,—

A sitting posture in prayer is not warranted by the practice of the Jews, or the early Christians, and it has nothing to recommend it. The theory of our service is, that our churches are houses of prayer as well as of instruction, for the whole congregation; that each person on entering the sanctuary implores the divine blessing, and offers a silent prayer; that the congregation then unite in confession, and supplication, and praise, and lastly listen to lessons of religious instruction. Yet few who should for the first time enter one of our churches would suppose that our services contemplated this. Our congregations enter the sanctuary, and seat themselves, and observe each other until the minister commences *his* part of the services, and as he proceeds listen to him. In prayer a few persons lean their heads forward, but all retain their seats, and many—in some churches most of the congregation, look listlessly around, as if this service was one in which they have no interest. As the hymn is sung,—too often not by the congregation, but by some three or four choristers, perhaps strangers to a Christian hope, the congregation listen as if it were simply intended for their entertainment. The practical lesson taught by these practices to our children, is, not that we go to church to unite in the services, but simply to hear the minister pray and preach, and the choristers sing.

One thing to be gathered from this is, that with the Sects, as with ourselves, there is a general neglect of this duty of kneeling in prayer—as, indeed, we fear there is of all the other undevotional and irreverent practices that are so reprehensible. If the truth were known, in fact, it would be seen that not only do they share the reproach with us, but that they first set us the example, and we are weak enough to follow it. Most of the devout and pious Catholic usages of the ancient Christians were retained by our Mother Church after the Reformation, until the withering influences of Puritanism came into play, and, one by one, scared them away on the plea that they were *Popish!* So that now the Protestant irreverences thereby established are all but universal.

PICTORIAL ILLUSTRATION.—The *Metropolitan*, a Romanist journal, in estimating the availibility of the resources of the nineteenth century for the spread of Romanist doctrine, and the establishment of a yet more visible unity, enumerates as a prime means "in the work of Catholic education," the use of pictorial printing, which, it imagines, might be profitably carried so far as to provide a perfect pictorial illustration of the history of religion. To use one of its own illustrations, Moses in the Wilderness should be spread before the eyes of the world, with "the same historical truth of representation as Louis Napoleon and Eugenie on their marriage day." It tells also of a time when in heavy folio copper-plate engravings, purchasable only by the wealthy, Abraham was depicted as a burgomaster, and his servants were put into the dress of Dutch boers! In giving "*truth* as the basis of popular art," it would treat art as "the companion of the instruction of the Church," and thereby extend its power over "countless minds." But the heathens, who already are in possession of gorgeous rituals, cannot have a Gospel so spiritual as the Christian recommended through prints and illustrations. There is no beauty in it that they should thus desire it. God is a spirit, and they who worship Him, must worship Him in spirit and in truth. He demands intelligent obedience, and values not the bended knee without the uplifted heart. As to the exclusion of the true faith by this means, there is no analogy in the illustrative case here quoted, of "commercial men," who, "without any share in the Pentecostal gift, which alone fully cancels the rivalries of nations, and makes them of one heart and spirit, are able, to a certain extent, to combine for common objects, independently of national separation, and to make each others' countries the scene of their joint undertakings." Commerce is the forerunner of a higher principle than that of slavish submission, the test of which in the Roman Church is unity of form. Commerce, the last idea in Romanist, the first in Protestant countries, everywhere either anticipating her action or coming afterwards, undoes her work. Art, or the mere representative form, however well according with her spirit, will do little to contribute even to her apparent success—the religion of God needing, as its forerunner, but His Spirit, which works through all agencies, for the establishment of the higher principle of obedience.

COMMUNICATIONS.

"EXECUTING THE OFFICE OF A DEACON IN THE CHURCH OF GOD."

To the Editor of the Churchman:

MR. EDITOR:—Since it has pleased you to make severe charges against me personally, as one who is neglectful of his Ordination vows, taken as a Deacon in the Church of God, I trust that you will grant me the justice of a word in reply.

The first portion of the duty of a Deacon, as correctly quoted by you, is as follows:—

"It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop."

All this I have faithfully done, ever since I have been a Deacon, in every "Church" where I have been "appointed to serve;" and I continue to do so at the present time.

The remainder of the duty of a Deacon is thus set forth:—

"And furthermore, it is his office, *where provision is so made*, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the parishioners, or others."

This part of the duty of a Deacon is not binding, as you perceive, unless *provision is so made*. No such provision has ever yet been made for me in any parish.

You are pleased also to use harsh terms in regard to the manner in which the *Churchman* has been treated by me. A close examination of our columns, from our first number, will show that neither the *Churchman*, nor any one connected with it, has ever yet received the first unkind or discourteous word from the *Church Journal*.

JNO. H. HOPKINS, JR.

No. 107 Fulton street.

[We could not, of course, refuse Mr. Hopkins "the justice of a word in reply." Though we regret exceedingly, for his own sake, that he should have forced upon us the necessity of being what we fear he will think severely personal in return. In the first place, however, let us say, that it is really no *reply* at all to any *charges* we may have made against him, the *severity* of which could only arise from the ground on which they rested. They resolved themselves simply into this, that, as we expressed it, "he is in a false position, because he is not doing the work of his legitimate calling"—or, more explicitly, perhaps, that as a Deacon in the Church, he is certainly not doing the work of a Deacon. "To answer that he *has* done that work, "in every church *where he has been appointed to serve*," involves, we are sorry to say, something very like a quibble; for is it likely he *can* be "appointed to serve" for the regular and continuous work of a Deacon, when six days out of every seven, as the proprietor and editor of a newspaper, he is occupied in quite another calling? He has done a Deacon's work, in a desultory manner, to some extent, on Sundays, because on that day he is free from his newspaper work. But that is not, fully and faithfully, "executing the office of a Deacon in the Church of God." And as to the other duties of that sacred office, it is surely no justification of their neglect, to say, that they are not binding "unless where provision is made," and that "no such provision has yet been made for him in any parish," when by entering upon an occupation other than the holy function to which he was ordained, he puts the making such provision in his case almost out of the question! The short and simple question is, what was he solemnly ordained to be? A newspaper editor, or a Deacon? He admits the latter: and yet he at the same time acknowledges that he devotes himself to the former! He was set apart, by the imposition of the Bishop's hands, and in the name of the Blessed Trinity, and by the invocation of the Holy Ghost, to a ministerial office in the Church—he was ordained "to serve in the sacred Ministry of the Church;" and he is giving himself up day by day, and as a regular profession, to quite another office. There are, as we all know, three distinct orders of ministers in the Christian Church; and he has been admitted, with all due solemnity, to one of them, and has had committed to him thereby its sacred duties and obligations. Hooker calls it, "a mark of separation, because it severeth them that have it from other men, and maketh them a special *order*, consecrated unto the Service of the Most High, *in things wherewith others may not meddle*." And, again, which is equally to the point—"They which have once received this office, may not think to put it off and on like a cloak, as the weather serveth, to take it, reject and resume it, as oft as themselves list. But let them know, which put their hands unto this plough, that once consecrated unto God, they are made His peculiar inheritance forever." Mr. Hopkins, therefore—and we say it most regretfully—is evidently labouring under a strong delusion as to what he has really and solemnly committed himself to, by entering into the Holy Orders of the Church. Besides, it is so inconsistent that when there is such a demand for Ministers of our Church, in all parts of the Union, he should thus virtually put off his ministerial office, exchanging it for another, instead of going forth, or placing himself in a position to go forth, and minister, in his rightful capacity, in a field where, we hear it complained of on every hand, "the harvest is plenteous, but the labourers are few." Gladly would we have been spared the pain of making these personal reflections. But when we are sneered at, and taunted, and otherwise disparaged, because we are not in a similar false position, it is incumbent upon us to endeavour to vindicate our own position, if only by putting it in contrast with that of our Reverend assailants. As to Mr. Hopkins's remark about what he calls our "harsh terms in regard to the manner in which the *Churchman* is treated by him," it is quite at variance with the real circumstances of the case. What we said was, that his paper was started "in a spirit of unworthy, not to say vindictive opposition to the old established Church paper." And we repeat the charge, and are prepared to substantiate it. At the hands even of a layman of the Church so ungrateful a return for the pecuniary sacrifice which, it is well known, has been made to maintain the old-established Church paper with energy and efficiency, would have been bad enough; but at the hands of one in the Holy Orders of the Church—and just because he could not himself be its Editor—it was a proceeding which was certainly quite unworthy of the Church.—EDITOR.]

IRREVERENCE IN CHURCH.

To the Editor of the Churchman:

SIR:—An article in your paper of the 23d instant, headed "Irreverence in the Church," has attracted my attention. Allow me, then, to make one comment. The contributor says: "That there is a custom which prevails very largely in our churches, which, though not forbidden by any Rubric, seems to *him* painfully irreverent." This cannot be better replied to than by saying, that if there is no Rubric to that effect, there is a custom, which prevails, I believe, in all the churches. When the *Holy Gospel* is read, the people stand; immediately after this the *warning* is *read*, the people standing reverently until that is over. This at least is a custom in this Diocese, and I can also speak for Kentucky. Now, sir, if I understand a Minister's *duty*, it is, I believe, to watch over his congregation as a father or teacher; and therefore it is the Minister's fault who permits any acts of irreverence to be committed. In his position, seeing the thing done, he should *teach* his congregation that they were in God's Holy Temple, and also tell them what they should do while in it.

Yours, L. P. T.

New Albany, Ind., August 29, 1855.

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LITERATURE.

A Memoir of the Reverend Sydney Smith. By his Daughter, Lady Holland. With a Selection from his Letters. Edited by Mrs. Austin. In Two Volumes. New York: Harper & Brothers.

This republication of a work which has excited, and is still exciting, the deepest interest in literary and other circles in England, is a timely contribution to our own popular literature, and it is presented in a style by no means unworthy of such a work.

All the world has heard of Sydney Smith. He was one of those "choice spirits" of the world that possess a charm for mankind in every class of life, and in every clime of the universe, where wit and humour and good-nature, combined with commanding talent, and above all with generous feelings, can be appreciated. Sydney Smith had all this, and more. Like poor Yorick, he was "a fellow of infinite jest, of most excellent fancy;" and there are yet living those who have enjoyed "his flashes of merriment, that were wont to set the table in a roar." He wielded a pen of no common power: few men, indeed, upon certain subjects, could do so much execution with such an engine, as his writings as an Edinburgh Reviewer, and as a Political Pamphleteer, so forcibly testify.

But he had the misfortune to be in the Holy Orders of the Church. We say the misfortune; for he was quite out of his element; it was at once, therefore, often a source of discomfort to himself, and unhappiness to the Church. He had taken her Holy Orders upon compulsion. He was himself quite sensible of the wrong position in which it placed him. It was an awful piece of mockery that was committed—might we not say a fearful perpetration of blasphemy?—for one so circumstanced to declare, as he must have done, at his solemn ordination, that he thought in his heart he was "truly called, according to the will of our Lord Jesus Christ, and according to the canons of the Church, to the Order and Ministry of Priesthood." His daughter, Lady Holland, the author of this Memoir, though, like too many of her class of life, possessing little if any right idea of the real, the divine nature of such an Order—speaking, for instance, of his ordination, not as entering the Ministry, but as "entering the Church," which latter he did, not at his *ordination*, but at his *baptism*,—she, we say, was yet fully sensible of so false a position, and pleads for him therein, accordingly, with much filial solicitude. "It will be seen in the narrative," she remarks, "and, in justice to my father, it ought not to be forgotten, that he entered the Church out of consideration for, and in obedience to, the wishes of his father; and like his friend, Dr. Stanley, Bishop of Norwich, with a strong natural bias toward another profession; so that, in his passage through life, he had often to exercise control over himself, and to make a struggle to do that which is comparatively easy to those who have embraced their profession from taste and inclination alone." This may be quite true. He was a good man in his way, as well as a clever one, and doubtless did struggle to "exercise a control over himself." Yet was he not altogether very exemplary as a Priest of the Church, as good Churchmen count exemplariness at this time of day, thank God. He was not one of those who "put on the whole armour of God," so essential in such an office. He did not with any due care, any complete devotion and unreserve, give himself up to "the office and work of a Priest in the Church of God, committed unto him by the imposition of hands." There is no evidence of his being "a faithful dispenser of the Word of God, and of his Holy Sacraments." Least of all is there any of his having "with faithful diligence" banished and driven away from the Church "all erroneous and strange doctrines." He had not indeed, it would seem, much mind to oppose such "erroneous and strange doctrines." He was no puritan; but he was not much of a Catholic—he did not, indeed, understand it; and his predilections were all for that course which goes too much by the name of charity and liberality. He had, it is true, a sense of duty—but it was cold, constrained, methodical duty. "Having entered the Church," Lady Holland further says—she means, of course, having entered the Ministry, or the Priesthood of the Church—having entered this Ministry "from a sense of duty, I think the narrative will show that he made duty his guide through life; that he *honoured his profession*, and was honoured in it by those who had the best opportunity of observing him; that, ever ready to perform its humblest duties, he gathered (as he says) from the study of the Bible, that the highest duty of a clergyman was to calm religious hatreds, and spread religious peace and toleration; that in this labour of love he exerted himself from the time of his entering the Church to the hour of his death; and that he dreaded, as the greatest of all evils, that the 'golden chain,' which he describes as 'reaching from earth to heaven,' should be injured either by fanaticism or scepticism. Thus, lending himself to no extremes and no party in the Church, he endeavoured through life to guard religion simple and pure, as we received it from the hand of God, and as it is taught in that Church to which he belonged." This is no doubt meant for high praise, for substantial commendation. Yet is it all an empty bubble. We can make every allowance for a daughter's affectionate partiality. As a matter of human affection, we can admire her for it. Still, it is all hollow, all empty; and, what is worse, all mischievous. He never "honoured his profession"—even if his Holy Orders did constitute a *profession*, which they did not. How could he? His heart was not in it. We know not that any man could "honour" so holy an Office as that of the Priesthood in the Church of Christ; least of all, one who had entered upon it, as acknowledged, only as a profession, instead of being called thereto as to the service of God. Neither is it, or can it be, "the *highest* duty of a clergyman," "to calm religious hatreds, and spread religious peace and toleration." This is very generally not a duty at all, unless it can be done through the *maintenance*, instead of the *compromise* of Catholic truth, which is seldom if ever the case in the world, where "religious hatreds" are found to have their source, and where "religious peace" means religious indifference. Lending oneself to "no extremes," too, is commonly only to be as the Laodiceans were, "neither hot nor cold"—lukewarm; and what such consider "simple and pure" in religion, is just neither one thing nor another, but only an amiable apology for something that it is hoped may pass for religion, and which from its exceeding inoffensiveness the world is only too willing to accept and appreciate as such.

As a preacher, in the intellectual sense, Sydney Smith was certainly great on special occasions; and on this account, no doubt, he was regarded by such as look upon declamatory preaching as everything, to be a *great gun* in the Church—he was, indeed, for a long time a *canon*, and stood his position well on two separate fortifications of the Church in its "high and dry" state.

But what was really great in his sermons had little that was of the Church about it—often, indeed, much that was more against the Church than for it. An extract from the Preface of one of his Special Sermons will throw a light upon this:—

> Charity towards those who dissent from us on religious opinions is always a proper subject for the pulpit. If such discussions militate against the views of any particular party, the fault is not in him who is thus erroneously said to introduce politics into the Church, but in those who have really brought the Church into politics. It does not cease to be our duty to guard men against religious animosities, because it suits the purpose of others to inflame them; nor are we to consider the great question of religious toleration as a theme fit only for the factions of Parliament, because intolerance has lately been made the road to power. It is no part of the duty of a clergyman to preach upon subjects purely political, but it is not therefore his duty to avoid religious subjects which have been distorted into political subjects, especially when the consequence of that distortion is a general state of error and of passion.

Thus was there evidently a straining after something that was far from congenial with the integrity of those Church principles which he was solemnly bound to maintain in all their integrity, yet which one cannot but suspect he was but too ready to compromise, or to sacrifice, to a false sense of duty about "religious animosities," most probably excited and directed against those very principles themselves, and out of a mistaken and misplaced sympathy, not for the Church which has the first claim to our care and concern, but for "those who dissent from us in religious opinions."

Again, with respect to the Church of Rome. He was opposed to all opposition to her operations—as well to all disqualifications of her members for political power, as for any civil or social position. But it was not because he regarded her as a branch of the Catholic Church, but from mere political considerations. Hence, there is nothing surprising in finding him, though a Protestant Clergyman, in favour of despoiling and reducing the Protestant Church in Ireland, and giving her revenues among the Romanists and the Sects. Thus, in one of his letters, he says,—

> It appears to me quite impossible that the Irish Church can remain in its present state. Vested interests strictly guarded, and the spiritual wants of the Protestants of the Establishment provided for, the remainder may wisely and justly be applied to the religious education of other sects. I go further; and think that the Catholic* Clergy of Ireland should receive a provision from the State equal to that which they are at present compelled to extort from the peasantry of that country.

The very use of the term *Catholic* here, shows how little he understood or appreciated his own rightful *Catholic* position. His classing the Church with "other Sects," manifests also his misapprehension of his own Priestly character, and his own divine mission.

The whole matter of the Church, indeed, was very much a joke with him; and it was incessantly sported with as a butt for his jokes. Writing to Murray, the eminent publisher,—alluding to the Scottish Presbyterian Establishment, which he calls by a name belonging only to the Sister Church of England in Scotland, he says,—"I see you are destroying the Scotch Church. I think we are a little more popular in England than we were. Before I form my opinion on Establishments, I should like to know the effects they produce on vegetables. Many of our Clergy suppose that if there was no Church of England, cucumbers and celery would not grow; that mustard and cress could not be raised. If Establishments are connected so much with the great laws of nature, this makes all the difference; but I can not believe it." Of course, he was using the word *Establishment* as synonymous with Church: in short, he only regarded the Church, not as a divine institution, but as a human establishment.

His own ecclesiastical position, again, was a never-failing source of wit with him. Writing to a lady, he says,—"I will write to you, if I remain alive. If I am removed (as is the common fate of Canons†) by an indigestion, retain some good-natured recollections of an ecclesiastic who knows your value." Again, in answer to an invitation from Lady Ashburton to dine with her,—"This day is, unfortunately for me, that on which you have asked me (the 25th of March), when we all dine together, endeavouring to forget for a few moments, by the aid of meat and wine, the sorrows and persecutions of the Church. I am sure Lord Ashburton and yourself, and your son Francis, feel for us as you ought to do." This had reference to a Dean and Chapter's dinner—a body (of whom he was one) that instead of having any "sorrows and persecutions" of the Church to trouble them, of their own, have been, with their brethren of similar bodies throughout England, the cause of innumerable "sorrows and persecutions" to the whole Church, as a Church. But hence the cream of the joke! When, in another letter, inviting a lady to "a philosophical breakfast," he says—"Nothing taken for granted! Everything (except the Thirty-Nine Articles) called in question,"—the joke is less offensive; but still it is a joke at the expense of the Church. Again,—"I am always glad when London time arrives: it always seems in the country as if Joshua were at work, and had stopped the sun. But you, dear Lady Morley, have the reverse of Joshua's talent, and accelerate the course of that luminary." This was joking, not with the Church, but with the Word of God. But it was all the same with Sydney Smith! And yet was he one who had a narrow escape from being made a Bishop of our Mother Church! *Proh pudor!*

That they are two most entertaining volumes, it is impossible not to feel—to those, that is, who can enjoy entertainment at the expense of high and holy principles. Sydney Smith's chuckle and broad grin, however, which pervade them throughout, are the chuckle and broad grin of the world. It is a work, therefore, that must needs be popular: and this American edition of it is brought out in a superior style.

* He meant, of course, Roman Catholic.

† He was then Canon of St. Paul's.

Bishop Butler's Ethical Discourses: to which are added some Remains, hitherto unpublished. Prepared as a Text Book in Moral Philosophy. With a Syllabus by Dr. Whewell. Edited, with an Introductory Essay on the Author's Life and Writings, by the Rev. Joseph C. Passmore, A. M., Professor of Mental Philosophy in the College of St. James, Maryland. Philadelphia: C. Desilver.

This is by far the best American edition of Butler's Ethical Discourses that we have seen; and quite equal to any, upon the whole, and very superior to most, of the English editions. There are features in it, indeed, which give it almost an air of originality. The Remains hitherto unpublished, for instance; and its Editor's Introductory Essay on the Bishop's life and writings; while Dr. Whewell's Syllabus is an acquisition not generally to be found in such a volume. Its contents are not extensive, yet are they varied,—fifteen Sermons, which, with the celebrated dissertation on the Nature of Virtue, "constitute what is generally admitted," as the Editor in his Preface well observes, "to be the greatest work on Morals that has ever yet been written in our language." But, as well as these, the volume contains, after the Editor's Preface, some forty pages of Biographical Essay, which is exceedingly interesting and valuable; Dr. Whewell's Syllabus of the Sermons and the Dissertation; and Butler's own lengthy and elaborate Preface. As a text-book, this volume is invaluable; for it is quite true, as the Editor observes, that "with English Universities, and in most American Colleges, at the present day, the principles of Butler have quite supplanted those of Paley, which were so generally popular some fifty years ago." It is perfectly true also, that in other ethical text-books—such as those of Chalmers, Whewell, Wayland, and Adams, "the system of Butler is amplified and illustrated better perhaps for young persons than in the original discourses." And we further fully agree with Mr. Passmore in thinking, that "still it would be a great reproach for any student of Moral Science to have no knowledge of Butler's Sermons themselves the source and fountain of so many valuable streams." This edition of the Sermons, then, has peculiar facilities for this. For, as Mr. Passmore again says, "it is a good plan (one that has been wisely adopted in some of our best Colleges) to study Butler in connection with more modern text-books. Hitherto, however," he adds, "no American edition of the Sermons has been supplied with a Syllabus, and those other helps for students which have not been wanting in various issues of the Analogy." So that here there are great and peculiar advantages; and nothing seems wanting to the realization of the Editor's anxiously expressed wish, "to furnish his volume with every thing that may attract persons to a study of this admirable work."

The edition is in every respect, in short, most creditable to Mr. Passmore, as its Editor. Nor is it less so to Mr. Desilver as its publisher, for it is got up in a superior manner—it is a beautiful volume, worthy of its invaluable contents, and deserving the preference of the student, the divine, and the scholar—nay, of every one who is interested in the great subject of Christian Morals.

A Plain Commentary on the Four Holy Gospels. Philadelphia: Herman Hooker.

This is a republication from the London edition. Singular to relate, no name is appended, and we have to look for the authentication of this work as a sound Church commentary to the character of each exegesis, together with the reputation for sound theological works of its respected and enterprising publisher. We think we may say that there is nothing that will not prove acceptable, in these pages, to Christian readers. The commentaries that have come under our observation we have found both important and relevant. Full advantage has been taken of preceding labours, so far as these might elucidate the text. Inferences founded on mere verbal criticism have been rejected; a coldly critical spirit, disclosed in formal argument and mere dialectic skill, nowhere finds place; on the other hand, devotion is aided, in the perusal of this work, by a continuous, intelligent, and succinct presentation of all that can immediately avail to give the intended force and vigour, meaning and purpose of each expression. A valuable feature is the reference without quotation, but designation of place, to the Old Testament and to the Epistles of the New, so far as these directly illustrate the topic on hand, thus serving as a practical concordance without the exercise of any laboured research. It is in this mode alone that the casual reader can take full advantage of those Holy Scriptures which were written for our learning, and be enabled to reap therefrom patience and comfort. This Commentary, as we have already hinted, is compendious, printed in clear type, and, whether for continuous perusal or occasional reference, will prove of advantage as well to the student as the general reader.

Habits and Men. By Dr. Doran. New York: Redfield.

There are habits of body and habits of mind; this book holds to the root of the word, the original signification having reference to the dress of mountebanks, squires, and lords. Dress, in all their varying fashions at successive periods, are taken up as the true exponent of the conventional ideas, and the true gauge of the refinement of the people who wore them. The reader is presumed to be in the company of some "right merrie" tailors, and to hear shears going incessantly amidst this light descanting on the weaknesses and vanities to which dress has given occasion. We have gossip "running through the ages" of the most lively character, sometimes witty, everywhere humorous, though the former quality generally partakes of the licentious periods it would sketch, and the latter is found equally wanting in the amenities of modern social life. Such as the book is, we accept it—it being nothing more or less than a droll pantomime. The following is a sketch of wearers two centuries since, emphatically "the good old times:"

> About the year 1660-1, we find our old friend Mr. Pepys gradually soaring in the sky of fashion. He had been content with camlet, then he gets him a suit of cloth with broad skirts, and adds the unheard-of aristocracy of rakish buckles to his shoes. Subsequently he enshrines his little person in silk; ultimately rises to the dignity of a velvet coat; and on the "Lord's Day," in February, he writes down that "this day I first began to go forth in my coate and sword, as the manner now among gentlemen is." "Among gentlemen!" quotha; and his sire the tailor was yet alive, and his cousin Tom Pepys was an honest turner, and sold mousetraps! A velvet coat was not for every-day wear by a clerk in the Admiralty, and Pepys had his by him a full half-year before he had the heart to surprise the world and gratify himself by the wearing of it. Nor could Peers walk every day in velvet and embroidery in Coleman street, seeing that the cost of a suit was not under £200. They were content to go occasionally like the King at the Council Board—in a plain, common riding-suit and a velvet cap;—not half so fine as the livery of Pepys' own boy, "which is very handsome, and I do think to keep the black and gold lace upon grey, being *the colour of my arms*, for ever." The "colour of *his arms!*" This reminds me of the rejoinder of Russell, the porter at the old Piazza, who, on being asked if his coat of arms was the same as that of the Duke of Bedford, replied that as for their arms they might be pretty well alike, but that there was a deal of difference between their coats!

Sir John Hawkwood, the famous mercenary, and of yore a knight of the needle, is not forgotten. The State that would or could outbid another, might secure, at any time, the service of himself and his sturdy yeomen. "Sometimes a single baron having a quarrel with another baron, and wishing to get possession of his goods, engaged Hawkwood to transact the little business for him." He had a part to play in every petty war, and was as well known at Venice as on the Hague. The skilful retreat that so enhanced his fame is thus depicted:

> One of the most creditable pieces of work ever accomplished by Sir John, was in the course of the war which Florence carried on against Milan in 1391. No one of the Condottiere captains hired to lead mercenaries to battle ever achieved such glory as our old Essex tailor on this occasion, and Florence deemed the cause safe that was entrusted to his management. In the present case, Milan was to be assailed on two opposite sides. The noble Count d'Armagnac attacked it from the west, and got thoroughly beaten ere Hawkwood had sufficiently advanced to make his onslaught by the east. The latter, with the army, was about five leagues from the city when he heard that his colleague had been routed: he became thoughtful, but not dismayed.
>
> The country in which he found himself was like one of the pattern-books once so well known to him. It was all patches of land, and between those patches intersections of streams. Indeed, the country had nothing of the regularity of a tailor's pattern-book, for the patches were of various shapes, and the intersecting streams running in all directions: the country between the Alps and the Po has ever been a doubtful and spongy sort of land whereon to struggle for the award of victory.
>
> Hawkwood was retreating, but the Adige, the Mincio, and the Oglio were yet to be crossed when the Governor of Milan, Giacopo del Verme, came upon him with his conquering legions. He sat mute and observant: the hazard was extreme. He could not cross the rivers without first beating a vastly superior enemy; to attempt it after a defeat would have been utter destruction. He therefore did nothing but bide his time; and when the enemy had become weary of looking on at him, and had learned to despise him, he suddenly fell upon them with a power against which there was so little preparation that, having thrashed his foe into a condition that made immediate pursuit impossible, he struck his tents and crossed the Oglio, under no worse fire than the sarcasms of his sore and helpless antagonists.
>
> He went on, picking his way, until he reached a plain which was surrounded by the dykes of the Po, the Mincio, and the Adige, and lying below the level of those rivers. The dykes of the last river had been preoccupied and fortified by the foe; the stream of the river too was broad and rapid, and when Hawkwood had surmounted all other obstacles he was terribly puzzled as to how he was to overcome this. The puzzle was not made easier to him when, on the little eminence on which he and his little army were stationed, like rats upon a brick in a flooded sewer, he beheld the entire plain turning into a lake. The progress of the change worked like a dissolving view at the Polytechnic; and, when the ex-tailor felt the water percolating through the lower chinks of his leg-armour, he was thoroughly satisfied, or rather dissatisfied, that his opponent was playing him a sorry joke. "Nay," cries he, on second thoughts, "it is not so; the men shall not catch so much as a cold!"
>
> The dykes had been cut, and he forthwith began himself to cut out a plan of triumph. He would neither be starved, nor beaten, nor moistened into submission. So he averred; and he had just declared as much when a messenger from the hostile leader, who occupied the only strip of land on which a man could walk dry-shod, sent by that road and messenger a present, which was delivered into Hawkwood's own hands: it was a fox shut up in a cage! "Umph!" lowed the Essex calf, "it may be that I am a bit of a fox, and Reynard may know a trail that will take him safe home, and may spoil the sport of his pursuers by a 'stole away.'"
>
> He at all events went boldly in the darkness of that same night to look for one. He and his men plunged into the water, and waded through it in a direction parallel to the dykes of the Adige. Through mud and water up to the horse-girths, and across trenches, which engulfed the heavier men, who could not clear them, they all waded on; and, when the second night had nearly been spent, and numbers had been lost by cold, fatigue and hunger, the survivors—the almost despairing infantry—clinging on the tails of the horses which floundered before them, at length emerged again on to dry ground, upon the Paduan frontier.
>
> The enemy did not dare to follow him in his hazardous undertaking, which had, as it deserved, so successful an issue. But even that enemy acknowledged that there was not a commander in Italy who, for bravery and for resources in moments of difficulty, could for a moment compare with Hawkwood the Tailor.

John Stow, surnamed the famous antiquarian tailor, has the following historic tribute rendered:

> What a sifter he was of old legends! And what truths he, after all, did save from much rubbish! How well he proved that the sword in the City arms was not there because of the Lord Mayor's having struck down Jack Straw or Wat Tyler, but that it stood there as the sword of St. Paul, in honour of the Apostle. He swept away the fables of old London with herculean power, clearing them away as Neibuhr has those of ancient Rome, yet leaving nothing half so pretty in their place. He was the first who insisted that Richard the Third was by no means such a deformed fiend as he was painted by those who had written under his enemy Henry VII. and his successors.
>
> James IV. of Scotland owes it to Stow that his head found a burial-place, after a world of adventure quite enough to turn it. James the Fourth, as my readers doubtless remember, was slain in the fatal fight at Flodden Field. At the end of the day of bloody arbitrament there brought to a close, the body of the unlucky monarch was found among a heap of the fallen. The discoverers made prize of the corpse, wrapped it up in lead, and transmitted it as a thanksgiving offering to the monastery at Sheen, in Surrey. It was well taken care of by the honest people there as the monastery stood; but when the dissolution of these religious establishments took place, and the edifice was converted into a mansion for the Duke of Suffolk and his warm-hearted spouse, Mary, the sister of Henry VIII. and the widow of Louis XII. of France, the new occupants put their royal cousin's body into a fresh wrapping of lead, and unceremoniously rolled it into an upper lumber-room. There it served for sundry vile purposes, until some rude workmen engaged in the house lopped off its head out of sheer wantonness. Their master, a glazier of Wood-street, Cheapside, anxious for as much of a king's company as a glazier could possibly get, carried the head with him into the City. There, on the man of putty's sideboard, the dried remnant of a crowned king, with its red hair and beard, and a "sweet savour" thence springing, was long the admiration of the glazier's evening parties, and a never-ending subject of conversation for his guests. There Stow saw this skull of the anointed James, but at a time when the savour had ceased to be sweet, and when it had become a too familiar bore at the *soirees* of its proprietor.
>
> The soul of the honest and refined tailor, the sentiment of the zealous antiquary, was shocked at the spectacle of gallants, emancipated apprentices, and giggling City girls, knocking about the mazzard of the gallant king, as they sipped their muscadel or tasted their cakes and ale. John Stow expostulated, and the glazier consented to ransom the royal sconce. The tailor quietly and decently interred it within the old Church of St. Michael's, Wood-street, the site of which is now occupied by Wren's edifice; and the dust of the once-crowned brow of James of Scotland forms a portion of a path daily trodden by the unconscious lieges of Wood-street.

Harpers' Story Books, No. 10. This number strikes out into quite a new character of narrative. Leaving the realms of fairy fiction, it conducts its youthful readers through a course of plain but interesting fact, its subject being that of the great printing establishment of its publishers, the Messrs. Harper of this city, which, in many of its features, almost illustrates the apothegm, that "truth is strange, stranger than fiction."

Harpers' New Monthly Magazine, for September, presents us with three articles of great interest, which are pictorially illustrated in a very high degree, and rendered thereby extraordinarily attractive: they are "Pictures of the Russians," which is a most seasonable subject; "Something about the Mosquitos," in which, from various circumstances, Americans are at this moment much interested; and "Early Printing and Printers," which traces the origin and progress of printing, and by the illustrations exhibits it to us in a most graphic manner. In addition to these, there are four more chapters of "Thackeray's Newcomes," and a variety of other interesting subject-matter.

Blackwood's Magazine, for August, republished by Leonard Scott & Co., presents us, *inter alia*, with *five* able papers relating to the all-absorbing subject of the war, in so many different phases of its operation and its influence, viz.: "The Baltic in 1855;" "The Imperial Policy of Russia;" "The War, the Cabinet, and the Conferences;" "Internal Sufferings of Russia from the War;" and "The Story of the Campaign." There are also the continuation of "Zaidee, a Romance," and of the "Notes on Canada, and the North-west States of America," and interesting articles on Mr. Warren's Blackstone, and on Modern Light Literature.

The Metropolitan, (Murphy, Baltimore,) for September, has an article on "Popery and Paganism," having reference to those writers who have put forward or rebutted the allegation that Christian ceremonies were borrowed from heathenism. Dr. Wiseman's letters on this topic are largely quoted. In another article on "The Resources of the Nineteenth Century for the Work of Catholic Instruction," and the means of putting these in action, the use of pictorial printing, and the especial facilities for creating a perfectly pictorial illustration of the history of religion, is largely adverted to.

The Knickerbocker, for September, has about it the freshness, sparkling buoyancy, and occasional hilarity, of country life. Its writers must all be rusticating. "The Hudson River," as merchandise and traffic was conveyed on it, in the olden time, will be acceptable to every true Knickerbocker and tradition hunter. The version of the Fifth Ode of Horace possesses the merit of grace and elegance. There is appended a good view of the Burnet House, Cincinnati.

Putnam's Magazine, for September, sustains its wide-spread fame, gratifying, in the ideal way, every form of refined taste, and providing luxurious excitement, as well as leisurely contemplation. Its judicious combination of material has always been its most striking characteristic. The Amazons of South America, a topic graphically dealt with, stories, and criticisms on New England poets, sketches from varieties in human nature, artistic comments, and a sounding marshalling of the armies of Europe, affording a grand "field-day" to the reader, form but a portion of its contents.

The London Quarterly Review, for July, (Leonard Scott & Co.,) is, in many respects, a striking number, and contains several articles of especial interest in reference to the Church. The latter are the articles devoted to Archdeacon Hare, Sardinia and Rome, and the Feast of the Conception. It is certainly gratifying to find the Church occupying so prominent a position in this able Review, this being, in some sort, a rightful acknowledgment of the influence she exerts in all departments of thought. At the same time, we are far from agreeing with the "high and dry" principles of the Church doctrine and polity here set forth.

The American Publishers' Circular is the title of a new publication which is designed to afford a better medium of communication between members of the Book Trade than has hitherto existed. The want of such a medium, it appears, has been severely felt; and this publication seems likely to supply it admirably. It will possess a deep interest also for librarians, and all who are concerned in books and literature.

Littell's Living Age, for the present week, appears with its usual variety of selections from the best of current literature.

The current number of the *Edinburgh Review*, republished by Leonard Scott & Co., is out. Its contents are ten articles of varied interest and ability.

Engraving of an Ideal Christian Union.—To those who think that the Sects may form a union with the Church on any other ground than an acceptance of her distinctive Catholic and Apostolic principles, the engraving entitled "*American Christian Union*," of which we have received a superb impression, may be recommended as contributing all that art can offer to its ideal realization. The grouping is certainly very fine, and although in many of the heads we perceive a want of individuality, this is in each instance sufficient for recognition, whilst in many more not only the precise lineaments but the predominating expression has been caught. Bishop Wainwright is represented as the central figure, a pre-eminence being thus justly accorded to the Church. He is arrayed in his Episcopal robes, and in the vicinity appear the Bishops of Michigan, Massachusetts, and Ohio. The admittance of the late Rev. C. H. Halsey, D. D., of this city, gives to the work additional value, as affording the likeness of one who was sincerely loved and continues to be sincerely mourned. The same is true of the late Rev. Dr. Spencer of New York, who is likewise depicted with that serenity of countenance with which this distinguished scholar and divine was so peculiarly gifted. These portraits together form a valuable repertory of distinguished men, and as a tableau the engraving will prove of increasing value with the lapse of time. Already, not a few are gathered to their fathers, and others are in the sere and yellow leaf. Art is worthily occupied in commemorating the good and great, and, however the artist may err in the choice of those whom he imagines to occupy the highest niches in the Temple of Fame, his very errors will prove profitable in allowing us to mark well the prevailing traits of those who in assurance or self-conceit have tried to set the world agog. The engraving is thirty inches by twenty-two, and has been worked in steel by T. Doney, from a painting by Eugenio Latilla, after daguerreotypes by M. M. Lawrence. It is published by W. Pate. The agent in this city and Brooklyn is Mr. R. King.

Brigand Robbery of American Travellers in Italy.—The following incident was recently made the subject of a despatch by Mr. Owen, the American Minister at Naples, to the Minister for Foreign Affairs:—Three American ladies—Mrs. Kyle and her two daughters—accompanied by a guide, not long since paid a visit to the Heights of Camaldoli. As being ladies, they were of course compelled to wait outside the monastery, and whilst wandering about that delightful spot, four hungry-looking robbers, in the shape of Neapolitan soldiers, darted out upon them. One seized the bridle of Mrs. Kyle's donkey, whilst another drew his sword and threatened to kill her if she did not give up her purse, adding, that he and his comrades were dying with hunger, and must eat. The guide interposed, but this only called down fresh oaths, and fresh expressions of a determination to have their money or their lives. The men were informed that the ladies had only two piastres about them, which they consented to take, and the soldier reluctantly put up his sword. How the matter has terminated I do not know. It seems that the men had deserted, and that they had lain concealed for three days.—*Correspondent of the London News.*

There is a sort of economy in Providence that one shall excel where another is defective, in order to make men more useful to each other and mix them in society.

ADVERTISEMENTS.

NEW DRY GOODS MART, 269 GRAND STREET, CORNER OF FORSYTH.—O. MOWBRAY would respectfully notify his customers and the public, that he has removed from Canal street to the above number, with an entire new stock of fashionable Dry Goods, having been purchased under the general depression of the money market. Hence it is easy to discover the advantage our customers will have in supplying their wants from a new stock of handsome Dry Goods, instead of losing time and money trying to be suited out of large accumulated old stocks at necessarily high prices. We are therefore determined, having the facilities, to use every honourable means in our power at our new location, to remain the envy of all competitors, and to retain our former reputation at our old stand in Canal street, for the past six years, of serving the public faithfully. Ladies are invited to call and see our new Store, and examine our new goods, whether they want to purchase or not. Three of our prominent rules are—

1st.—Polite attention to all customers.
2d.—To ask one price, from which there shall be no deviation.
3d.—In no case to urge any lady to purchase.

☞ As our rules are strictly adhered to, a child can purchase as cheap as the most expert or experienced.

OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
447 Eighth Avenue, betweeen 33d and 34th Sts.

N. B.—French and German languages spoken in the Store.
au30-3m

PERUVIAN GUANO.

NO. 1, WITH GOVERNMENT WEIGHT AND BRAND UPON EACH bag. Price $52 per ton of 2000 lbs.

PERUVIAN GUANO, No. 1, taken from the lower part of the ship's cargo, a little damp, with the above brand upon each bag. Price $43 per ton of 2000 lbs. As the latter article is sold by some retail dealers for the best quality, be particular to observe that the damp has the figure 2 under the weight mark.

ANTOINE LONGETT,
au16-6t$ 34 Cliff street, corner of Fulton, N. Y.

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Also, all other Coals at the lowest prices.

J. I. GANTZ'S SON.
au9 1y Yard, cor. Stanton and Orchard streets.

THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET.—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet, and Cashmere. Also, Gentlemen's Garments, Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.

L. DUHAIN,
je7-3m No. 25 John street.

L. S. BALLOU'S BOOKBINDING ESTABLISHMENT, No. 16 Spruce street, New York.—L. S. BALLOU respectfully informs his friends and the public that he is now located in the large and commodious building No. 16 Spruce street, where, with the aid of steam and all the modern improvements, he is ready to execute orders entrusted to him with neatness and despatch.

Morocco, Sheep, and Cloth Binding by the edition. Leather and Cloth cases manufactured for the trade.

Particular attention paid to rebinding Libraries, Magazines, Periodicals, Music, etc., etc.

Subscribers to Magazines, Periodicals, &c., will do well to send direct to the Bindery, by which means they will be able to have their work done under their own direction.

L. S. BALLOU,
jy12-3m$ No. 16 Spruce street, New York.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.

oct7-1y MILLER & WATTSON, Proprietors.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.

John Johnson, } 111 East 18th street, N. Y.
sep23-1y B. M. Johnson, }

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the wants of CHURCHES and PUBLIC INSTITUTIONS:

And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

DAMASK, MOREEN, and GERMAN REPS, for *Cushions*.
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions*.
CARPETING: *Velvet, Brussels*, or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room*.
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule*, or *Lobby*.
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked*, or *made into Cushions*.
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.

DOREMUS & NIXON, 21 Park Place, and 18 Murray street, New York.
ml-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of

TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAM- ELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE, For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21 6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.
N. B.—Ornaments sent to all parts of the Union. m8-6m

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
WILLIAM SMALL. H. O. ALDEN, JR
my24 6m

NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, N 440 Pearl, between Chatham and Madison streets. *m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29 1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. ml-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
ml-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

SCHOOLS.

THE MISSES SEDGWICK WILL RE-OPEN Boarding and Day School on September 10th, at No. 41 Ninth street. au30-4t*

MISS CRYLE RESPECTFULLY INFORMS HER friends and the public that her School, at Lower Morrisania, will open on Monday, September 3d.

Circulars may be obtained at Mr. Crowen's, corner of Broadway and Fourth street.
August 19, 1855. au30-2t*

THE N. Y. POLYTECHNIC INSTITUTE WILL re-open on Monday, September 3d. Circulars, &c., at R. Lockwood's. Stanford & Swords', or at the Schools, 48 Seventh Avenue, cor. Fourteenth street.
W. B. STOUGHTON,
REV. G. N. SLEIGHT.
au30-2t* No. 233 West Twenty-eighth street.

MRS. MILLETT'S SELECT DAY AND BOARDING SCHOOL FOR YOUNG LADIES, No. 171 East Seventeenth street, near Stuyvesant Square, New York. Under the patronage of the Provisional Bishop and several distinguished clergymen of the Protestant Episcopal Church.

The term will commence on Tuesday, 18th September next. Mrs. Millett requests that an early application will be made for admission, as her number of pupils is limited to eight boarders and twenty day scholars. A Prospectus setting forth the terms and advantages of the school can be had on application, and will be sent by mail to any person requirin it. au16-5t

MURRAY HILL BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—MRS. HOWLAND and daughters respectfully inform their friends and the public that their School, No. 40 East Thirty-fifth street, near Madison Avenue, will be re-opened on Monday, September 3d. A Primary department will be added for the instruction of children of both sexes. Tuition $10 per term.

The location is a desirable one, being retired and healthy, with abundant means of access by stages and cars to all parts of the city.

English studies receive especial care, while French is the common language of the School and family. Circulars, with complete details, may be obtained at the residence of the Principals.

Refer to Hon. Henry W. Saussure, Hon. James L. Petigru, Rev. Saml. Gilman, D.D., Francis Y. Porcher, M.D., John Holbrook, M.D., St. John Phillips, M D., Wm. Gilmore Simms, Abraham Moise, Esq., Charleston, S. C.; Rev. Dr. Bellows, Rev. Samuel Osgood, D.D., Washington Irving, Esq., Geo. P. Morris, N. P. Willis, New York city; Rev. Dr. Nott, President of Union College, Schenectady, N. Y.; Rev. Dr. M B. Anderson, President of the Rochester University, N. Y.; Rev. A. C. Kendrick, Rochester University, N. Y.; Rev. C. J. Bowen, Williamsburg, L. I.; Col. J. W. Scott, New Brunswick, N. J.; Rev. A. A. Livermore and R. R. Springer, Esq., Cincinnati, Ohio; Rev. A. A. Lipscombe, D.D., Montgomery, Ala. au16-4t*

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, will be re-opened on Thursday, the 13th of September. au9 8t

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

REFERENCES.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq.. G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

HOBART FREE COLLEGE, GENEVA.—The first term of the Collegiate year, 1855-6, will open on Thursday, September 6, 1855. Tuition and room rent free.
au2-6t BENJ. HALE, President.

EPISCOPAL ACADEMY OF CONNECTICUT.—FALL TERM BEGINS SEPTEMBER 6th.—A limited number of pupils is received into the family of the Principal, at $65 per term of 14 weeks, for Board, Tuition, &c. Catalogues and full information at Stanford & Swords, 637 Broadway. Reference to the Bishops and Clergy of the Diocese. Address
REV. EDWARD BALLARD, Principal.
Cheshire, Conn., July 30, 1855. au2-6t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES:

PARIS—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. GENEVA—Prof. Merle D'Aubigne, D.D. BOSTON—Prof. A. Guyot, Prof. Louis Agassiz. NEW YORK—C. King, LL.D., Rev. J. Ferris, D.D., LL.D., Rev. S. H. Tyng, D.D., Rev. F. Hawks, D.D., Rev. Wm. Berrian, D.D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Abbott, of Spingler Institute, and many others. au2-7t

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.

Circulars can be obtained at her residence, or at Messrs. C S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.

Applications can be made by letter addressed to Miss HAINES, at her residence.
New York, July 26, 1855. jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-3m

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn. L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid, Silk, Lisle, and Cotton GLOVES, all qualities.

Ladies' and Children's Silk MITTS, all prices.

Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the LOWEST CASH PRICES. my31-6m

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

MUSIC AND MUSICAL INSTRUMENTS.

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¾ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. ml-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
ml-1y$

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oct7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository. No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock. all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address
JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.
"Sherry & Co. have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

LIFE AND FIRE INSURANCE.

QUARTERLY STATEMENT OF THE AFFAIRS of the MUTUAL LIFE INSURANCE COMPANY of New York, for the quarter ending 31st July, 1855.

Net assets on hand, May 1st, 1855, per last report,			$2,950,059 43
RECEIPTS DURING THE QUARTER.			
For Premiums and Policies,		$180,411 46	
Interest,	$122,731 50		
Less included in last statement,	77,797 04	44,934 46	
			226,345 92
			$3,175,405 35
DISBURSEMENTS.			
Paid expenses, including rent, salaries, medical fees, postage, exchange and advertising,		$12,738 96	
Paid commissions,		6,675 91	
Paid State and City taxes,		1,221 98	
Paid claims by death and additions to same,		51,921 38	
Paid surrendered Policies and Dividends,		6,858 29	
Paid reduction of Premiums,		668 52	
Paid annuities,		984 17	
			81,069 21
Total Assets,			$3,094,336 14
ASSETS.			
Cash on hand and in Bank,			$11,980 81
Bonds and Mortgages,			2,893,534 99
Fire Insurance account,			364 84
Premium account, (Quarters not due)			86,080 43
Bills receivable,			3,378 62
Depos ted for taxes,			4,276 38
Interest accrued and not due, } Interest due and not paid, }			38,642 18
Due from Agents,			56,077 89
			$3,094,336 14
Increase in Investments on Bonds and Mortgage,			$175,211 45
Losses by Death, not due,			$38,000 00
Amount at risk, 1st May, 1855,			$22,599,683 35
Amount at risk, 1st August, 1855,			$23,206,943 34
Number of policies running 1st May, 1855,		8,195	
Total number running 1st Aug., 1855,		8,358	

Of which 7,319 are for Life.
" 866 " 7 years.
" 34 " 1 year.
" 139 irregular periods.
8,358

Increase in amount at risk,		$607,260 00
Increase in amount of Policies,	163	
Average amount insured for each Policy of increase,		$3,725 52

F. S. WINSTON, President.
I. ABBATT, Secretary.
I have examined the above report, and find it to be correct.
C. GILL, Actuary.

TRUSTEES.

Frederick S. Winston,	Richard Patrick,	Alfred Edwards,
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William Moore,	Samuel E. Sproulls,	Lycurgus Edgerton,
John H. Swift,	John M. Stuart,	W. Smith Brown,
Eugene Dutilh,	Hamlin Blake,	George R. Clark.

FREDERICK S. WINSTON, President.
ISAAC ABBATT, Secretary.
CHARLES GILL, Actuary.

SCHEDULE OF LOSSES DURING THE PAST SIX MONTHS, VIZ.: FROM FEBRUARY TO AUGUST, 1855.

Place of Residence.	Occupation.	Cause of Death.	Amount of Premiums paid to Company.	Amount of Policy and Profits paid by the Company.	To whom paid.
Houston, Texas	Clerk	Yellow Fever	$68 76	$1,000 00	Mother.
Berlin, Conn.	Manufacturer	Inflammation of Bladder	520 00	1,195 00	Widow.
New York	Lady	Utero Peritonitis	20 08	2,000 00	Assignee.
New Berlin, N. Y.	Farmer	Inflammation of the Lungs	511 00	2,679 70	Guard'n of Children.
Buffalo, N. Y.	Merchant	Consumption	466 40	2,202 10	Widow.
New York	Lady	Softening of the Brain	797 00	1,404 02	Assignee.
Newark, N. J.	Clergyman	Chronic Diarrhea	27 75	1,000 00	do.
New York	Merchant	Suicide—Insanity	124 50	5,000 00	do.
Newark, N. J.	Grocer	Enlargement of Heart	138 60	1,064 81	Guard'n of Children.
Newark, N. J.	Mechanic	Fall from a Tree	134 40	1,035 41	Assignee.
California	Clerk	Lockjaw	20 51	108 65	Adminis-trator.
At Sea	Merchant	Drowned in the Arctic	409 60	4,124 78	Widow.
Newark, Ohio	Merchant	Congestion of Lungs	687 50	5,289 04	Assignee.
Rochester, N. Y.	Merchant	do.	90 00	600 00	Mother.
Cleveland, Ohio	Clerk	Consumption	1,215 20	2,000 00	Creditor.
Mobile, Ala.	do.	Erysipelas	39 70	6,361 74	Widow.
Paterson, N. J.	do.	Pericarditis	122 00	1,048 51	Brother.
Shaftesbury, Vt.	do.	Consumption	42 14	1,000 00	Widow & Assignee.
Chicago, Ill.	Land Agent	Serous Apoplexy	1,584 18	10,690 14	Executor.
New York	Pres. Marine Ins. Co.	Emphysema of Lungs and Dropsy of Pericardium	2,005 00 2,178 00	5,939 76 6,090 62	Widow.
Elizabethtown, N. J.	Clerk	Inflammation of Brain	$415 60	$1,111 72	Widow.
Rochester, N. Y.	Saloon Keeper	Chronic Diarrhea	17 00	500 00	Creditor.
Muscatine, Iowa	Clerk	Lung Fever	63 46	1,000 00	Widow.
Newark, N. J.	do.	Inflammation of Kidneys	146 80	1,063 30	Adminis-trator.
Seneca Falls, N. Y.	Trader	Consumption	78 21	3,000 00	Creditor.
Rochester, N. Y.	Machinist	Inflammation of Brain	207 00	1,112 03	Widow.
do.	Physician	Consumption	104 40	1,048 40	Creditor.
Brockway, Mich.	Peddler	Dropsy	20 40	600 00	Adminis-trator.
Charleston, S. C.	R. C. Bishop	Congestion of Lungs	1,489 60	10,494 12	Widow.
New Orleans	Banker	Exhaustion of Nervous System	843 00	10,000 00	Assignee.
Bernadotte, Ill.	Merchant	Aneurism of Aorta	370 84	8,000 00	Widow.
Mississippi River	Lawyer	Drowned	47 28	1,000 00	do.
New Haven, Conn.	Agent	Diarrhea	59 40	533 19	Adminis-trator.
New York	Machinist	Enlargement of Prost. Gl'd	260 10	590 10	Widow.
Charleston, S. C.	Clerk	Pneumonia	422 41	5,528 76	Assignee.
St. Louis, Mo.	Mechanic	Asiatic Cholera	301 44	4,000 00	Adminis-trator.
Milwaukie, Wis.	Clerk	Hemorrhage of Lungs	224 00	1,123 46	[illegible]
Nashville, Tenn.	Merchant	Cramp Cholic	27 43	2,500 00	[illegible]
Mobile, Ala.	do.	Killed by Runaway Horse	993 60	10,000 79	Trustee f'r Children.

NOTE.—This unusual list of accidental deaths from various casualties will be further increased by the recent death by *lightning* at Irvington. Westchester county, N. Y., of a late highly respectable merchant of this city, the holder of one of our earliest Policies of $10,000. au16-4t

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge*. CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
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WM. V PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }
oct7-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,063 70, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R BOGERT, M.D., at 5 St. Mark's Place, Medical Examiners at the office every day from 1 to 2 o'clock, P. M.
ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
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Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

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Rollin Sanford,	E. R. Livermore,	J. V. Schoonmaker,
Grahams Polley,	Jacob B. Boerum,	Elisha B Morrell,
Thomas C. Moore,	James Affleck,	A. J. Allaire,
Thomas M. Clark,	James Moore,	Richard Raynor,
Joseph Boughton,	John J. Crane,	Wm. Mulligan,
James S. Bearns,	Geo. W. Prince,	A. S. Foster,
Edwards W. Fiske,	M. Kalbfleisch,	M. F. Hodges,
Philip S. Crook,	William A. Cobb,	B. Blanchard,
Francis B. Spinola,	John Moore,	A. C. Tefft,
Barnet B. Boerum,	Jared Sparks,	W. L. Conklin,
George Barnes,	Edward Neville,	Seymour D Husted,
Henry A. Kent,	James L. Morgan,	O. W. Brennan,
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W. MULLIGAN, Secretary. A. B. HODGES, President.
ROLLIN SANFORD, Vice President.
JOHN CASHOW, Surveyor. a19-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

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William C. Pickersgill,		Alexander T. Stewart,
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EDMUND HURRY, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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Frederick Hadley,	James W. Randell,	Adelmour W. King,
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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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Charles W. Copeland,	Alexander Philip,	Alex. McCotter,
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Daniel S. Darling,	John Jay,	Bartlett Smith.

WM. H. DEGROOT, President.
HENRY B. DAWSON, Secretary.
PETER E. COON, Surveyor.
JAY & WHITEHEAD, Counsel. my17-6m

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.

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Crowel Adams,	Walter W. Concklin,	D. Randolph Martin,
Levi Apgar,	Henry A. Kerr,	Cor. V. B. Ostrander,
Joseph S. Barker,	Ely Hoppock,	Jeremiah Robins,
Ebenezer Beadleston,	Moses A. Hoppock,	Benjamin S. Taylor,
Samuel S. Bowman,	William Hustace,	Barrett H. VanAuken,
Joseph M. Brown,	Harrison Jones,	Ward A. Work,
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C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over $600,000, after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue, Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

DENTISTRY.

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work. are platina, the purity of which prevents even the slightest tarnish or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application. if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. ml-1y

THE WORLD AT HOME.

TERRIBLE CATASTROPHE ON THE CAMDEN AND AMBOY RAILROAD.—This railroad has been singularly exempt from accidents since its formation, though it may be doubted whether the company, monopolizing, as they do, the only routes by which Philadelphia can be reached, have shown sufficient regard for the public safety, their lines being as yet but partially provided with a double track. Although nothing will avail against the delinquencies of conductors of trains, the chances of accident are thereby multiplied, and the present accident, so greatly to be deplored, may be traced indirectly to that cause. On Thursday last the horrifying intelligence was received of from twenty to thirty human beings killed and many more wounded, on the Camden and Amboy Railroad. The train that had left Philadelphia at ten o'clock in the morning of the preceding day, when within half a mile of the town of Burlington, came in view of the 8 o'clock train from New York, whereupon the engineer of the former reversed the wheels for the purpose of regaining the station he had left. In this act, the rear of the cars came into collision with the horses of a wagon containing a physician and two ladies, the ear car being thus thrown off the rails and driven up against the embankment. The engineer, not cognizant of the disaster, still pushed back the train, causing three other cars to be smashed to pieces, and injuring or killing nearly all the passengers. The scene, exhibiting mangled corpses and mutilated bodies, was fearful, increased in its horrors by the moans and shrieks for help. The inhabitants of Burlington rendered all available aid, the Bishop of New Jersey, with his two sons, the Rev. Mr. Doane and the Rev. Dr. Doane, being among the number. The Bishop, after giving due assistance and needful directions, offering the hospitalities of Riverside to the wounded, engaged in fervent prayer to the Almighty. The Jury returned their verdict yesterday. They blame Dr. Heineken's crossing the line as the immediate cause of the accident,—they declare that the engineer of the backing train did not observe the rules of the Company and the laws of the State of New Jersey in reference to the blowing of the whistle in approaching the crossing at the cross-roads,—but they exonerate the conductor of the train,—and, finally, they declare that by the running regulations issued by the Company, the possibility of collision between opposing trains on a single track is so great as to prove that some more efficient mode ought to be adopted to prevent the recurrence of the cause which had called this inquest together, and do thereby suggest that the life and limbs and safety of passengers is of more importance than the saving of a few minutes' time. The Verdict was signed by 16 Jurors. Three of the Jurors refused to sign the Verdict.

ANOTHER FRIGHTFUL RAILWAY ACCIDENT.—Another fearful, though happily not fatal accident happened on Monday night, on the Boston and Stonington Railroad, about three miles from Kingston, at a bridge, and was caused by a rail having been removed, apparently by design. Besides the engine, &c., the train comprised two second-class and six first-class passenger cars, and carried between four and five hundred passengers bound for New York. The entire train, with the exception of two first-class cars, was thrown off the track; the baggage and second-class cars were totally demolished, and ten persons were severely injured. One man had his legs so badly crushed that immediate amputation became necessary.

THE YELLOW FEVER IN VIRGINIA.—We learn that although the yellow fever continues its work of death in Norfolk without abatement, there is good ground for hope that the number of cases will soon be lessened. Ample accommodations for hospital purposes, adapted to every requirement, have been obtained, and nurses are arriving every day. Six doctors are sick with the fever, including Faden and Gingenfeuse of Philadelphia. The Rev. Joseph Ashwarden, a Roman Catholic Priest from Georgetown, is also sick with the fever. Sister Mary Ann is likewise very ill with it. At Portsmouth the deaths are about 15 a-day. An order has been sent to New Orleans for twenty more nurses.

THE LAW COURTS.—The September term of the Courts commenced last Monday; but the only jury trials during the month will be in the Supreme Court, Circuit, and the Common Pleas. The General Term of the Superior Court opened on Monday for motions, and the United States District Court on Tuesday. Little business, however, will be transacted until the October term, when the Oyer and Terminer will be opened for murder trials and other capital offences. The Court of General Sessions was opened on Monday by Recorder Smith. Judge Stuart unites with the Recorder this month in holding a double session. Some of the capital cases which have been upon the calendar for some months will probably be disposed of at this term. The following is the calendar:—Bulglary, 31; grand larceny, 41; robbery, 7; murder, 10; forgery, 7; felonious assault, 8; rape, 3; attempt at rape, 2; stabbing, 1; perjury, 1; disorderly house, 2; abandonment, 1—Total, 114.

THE PROHIBITORY LIQUOR LAW.—Messrs. Coleman & Stetson, proprietors of the Astor House, have been arrested upon a charge of violating the provisions of this law. The complaint was preferred by the Secretary of the Temperance Alliance of this city. The defendants gave bonds in one thousand dollars to answer the charge, and the trial will take place in the Court of Special Sessions, on Friday.

THE WHEELER SLAVE CASE.—The jury in the case of the men arrested in the matter of the alleged rescue of Mr. Wheeler's slave, returned their verdict. It declares all the defendants not guilty on the first count, charging them with riot; but on the second count, which charges them with assault and battery, the verdict is not guilty in respect to all except Ballard and Curtis, who are pronounced guilty.

SLAVE-TRADING CASE AT BOSTON.—Mr. James E. Simpson, a merchant of that city, has been arrested, charged with fitting out the schooner Mary E. Smith for the African slave trade. Jacob K. Lunt, one of our harbour pilots, who took the Mary E. Smith to sea, carrying off the U. S. Marshals who had boarded her for the purpose of serving process on the officers, has also been arrested on a charge of obstructing the said officers in their duty. They have been held to bail for trial.

MORTALITY OF NEW YORK.—According to the City Inspector's report, the deaths in this city, from the 25th of August until the 1st of September, amount to 548. Of those, 77 were men, 61 women, 192 boys, 218 girls; 138 were adults and 410 children.

MORTALITY OF BROOKLYN.—The whole number of deaths in this city for the week ending September 1, were 111, of which 62 were males, and 49 females. Of this number 20 were adults, and 91 minors. The principal causes of death were cholera infantum, diarrhœa, and marasmus.

THE PRAISES OF GOD TO BE SUNG BY THE CONGREGATION.

To the Editor of the Churchman:

SIR:—In compliance with the promise I made in my last communication, I will relate the incident referred to.

In consequence of the church which I attend being closed, (a practice, Mr. Editor, which cannot too strongly be deprecated,) I was forced to attend Divine Services at another church, the name of which I charitably withhold. As I approached the building, not hearing the usual voluntary upon the organ, I judged that perhaps my watch was wrong—that it was either earlier or later than it really was: but, no, my watch was right; for as I entered, the officiating clergyman entered the desk, and commenced the Service by reading those beautiful sentences from the Bible; and not only were they read, but the Psalm, *Venite, exultemus Domino*, (O come, let us *sing* unto the Lord,) and indeed the whole of the Services, were read, even to the Psalms in metre, and Hymn. I confess that the reading of the Services, in place of chanting them, as it should be done, did not surprise me—for it is, alas! too common; but the reading of the metrical Psalms and Hymns, leaving the congregation to employ their thoughts as best they might, appeared too much like a mockery and a burlesque of worshipping. Would this have happened in a place of worship of the Methodists, in a similar event? No; far from it. And why? Because the Methodist has ever been taught to praise God *himself*, and not have it done by proxy, by a quartette of hired singers. Until this system of hiring singers is done away, paying them from five hundred to a thousand dollars for that which we can, and ought, to do ourselves, we shall ever be at their mercy. And, pray, can you tell me what is the use of having them? If it is for us to be pleased, amused, as we lay back in our cushioned pews, well, so be it. But do not let us delude ourselves into the idea that *we* are praising God, or that He is pleased with such thanksgiving.

The fact of it is, Mr. Editor, until there is a radical change in this, as well as in one or two other abuses which have crept into our Church, it is in vain for us to expect God to bless us as a Church. We have grown too cold, too apathetic, in our love for Her Holy Courts. While we "strain at a gnat, we swallow a camel," without making any wry faces. We are horrified at having a cross anywhere in the vicinity of the Altar—an emblem which was used and worn by the primitive Christians, in all shapes, places, and manners—deeming it savouring of *Popery*. Morbidly sensitive to anything savouring of the Papacy, we are deaf, dumb, and blind to the indifference, coldness, and apathy of the Church itself—of the giant strides that Socinianism, Rationalism, and downright Infidelity are making in our land. We hold up our hands in holy horror at the perversion of one of our clergymen unto the errors of the Church of Rome, driven there, too, by this very coldness in our Church, in part by this "Hallelujah-eye-style" of singing, which you have inveighed so justly against—by this ultra-Protestant, *glacial* religion, which freezes everything which it touches into a torpidity like itself.

But to return. What we want is more earnestness and love for the Church; not to be frightened at a name. If a thing is good in itself—if it be sanctioned by the early Fathers—if it is evident the Church will be benefitted by the adoption of such a ceremonial—do not let us be deterred by the cry of "Popery" or "Puseyism"—but persevere—press forward—knowing that in the end God will approve.

Among these reforms, I think I do not overrate the necessity of a radical change in our method of praising God. In place of having a quartette at a large expense, let the same money be devoted to teaching the children of the congregation the chants and other music of the Church. In place of adopting airs from the Opera, let those tunes only be used that have been rendered sacred by their long use in the Church; in place of the cold, didactic mode in vogue of worshipping God, let the antiphonal chant and the congregational style of singing be adopted, in place of our present method. But, Mr. Editor, I find the subject growing on my hands, and, reluctantly, I shall be compelled to close.

Yours respectfully, FREE SEATS.

CHRISTIAN COURTESY.

To the Editor of the Churchman:

DEAR SIR:—For several weeks past I have noticed charges brought against some of my Church brethren, showing a want of courtesy to strangers visiting their churches, &c. Will you allow me to bear my testimony, not against them, but in their favour? Several years have passed away since I was a stranger in New York. I was then young, and had been detained until Saturday by business; was 180 miles from home, and not wishing to travel on the Lord's Day, I remained in the city. At the usual hour for Morning Service, I went to St. Paul's, and was standing near the entrance, not knowing where I was to find a seat, when a gentleman approached me, and asked, "Are you a stranger in the city, sir?" I replied that I was. "Do you wish to attend the Service in the Chapel this morning?" he inquired. I said that was my intention. "Will you take a seat with me, sir?" he returned; and I gladly followed him into the church. The Service to me was very interesting. The sermon, by a clergyman from one of the Eastern States, was an excellent one, from the text, "See thou make all things after or according to the pattern showed thee in the Mount." As we passed out of the Chapel, I could not forbear touching my kind friend on the arm, and saying, "Sir, I thank you very much for your kindness in giving me a seat;" to which he replied, with a smile, "Sir, you are very welcome."

Such I believe, sir, with Churchmen, is the general rule: the other, then, must be the exception.

If you, my dear sir, will have the goodness to clothe this hasty communication in suitable language, and give it an insertion, you will confer a favour on a constant reader; and should it meet the eye of my friend, let it assure him that he had my heartfelt thanks for his kindness to me then, and he has them now, for I was benefitted.

Yours truly,

A CONSTANT READER OF THE CHURCHMAN.

Jewett, August 31st, 1855.

[We have much pleasure in complying with our friend's request to publish this instance of Christian courtesy, which we believe, with him, is very much the rule with American Churchmen.—EDITOR.]

Self-Education.

The precious years when the character is taking its bent and the constitution its tendencies, are in most families spent in the society and under the care of persons ignorant of every principle of science, whose conversation is at best idle gossip, and often something much worse; whose notions on every subject are narrow; whose attention is confined to their own small concerns; who are incapable of answering a question if asked, and avoid the confession of ignorance by a testy reply. Thus the child leaves the nursery very little wiser in the last year than the first, knowing nothing of pleasure in intellectual exercises, and connecting in his own secret soul instruction with weariness, and knowledge with dull dry lessons. The *real* education of the rich man's child then is, in fact, no other for many years than that which has been acquired by his nurses in the national school, aided by the gossip of the cottage; and the young heir passes into the hands of tutors and teachers with a mind as devoid of ideas, and faculties as little awakened as the persons under whose charge these invaluable years have been spent, whose misuse can never be remedied. In strong contrast to this will be seen sometimes a child left wholly to the education of circumstances, and whose mind has been awakened to observe, because there was amusement in the employment. Without going all the length of Rousseau's theory, it may be safely asserted that the child to whom everything has been taught before he sought to know it, is likely to remain an ignoramus, and that the wise teacher will rather strive to excite curiosity than demand learning from the very young. If a child be set to do a day's work like a labourer, his health will suffer from the long-continued exertion; for the instinct of childhood dictates a fitful activity alternating with sleep and rest. The brain is subject to the same law as the other natural organs, and, if nature be consulted, will do its work by the same irregular movements; now eager for novelty and striving to open fresh adits to knowledge, now weary and unwilling to apply. If this law of nature were attended to in early youth by the parent or home teachers of the child, he would have laid the foundation of knowledge without fatigue or inconvenience, and would rather seek than shrink from the lessons of the school, if they were, as they ought to be, rational, and consequently interesting. It is with the mind as with the body;—food may be supplied, but if there be no appetite it will be useless; for if it be forced down the throat when the stomach is not fitted to receive it, the substances thus thrust in will not be assimilated, and the body, consequently, will not be nourished. The art of the tutor, then, consists, not in driving into his pupil a certain amount of acquirements, as a carpenter would drive a nail, but in awakening the faculties so far as to induce the child to seek information, and thus, in a great measure, to educate himself. But the tutor, or the schoolmaster, under whom many boys are placed, finds such an attention to character troublesome: his task is rendered more difficult by previous neglect; and he is too apt to enforce the completion of the lesson by severity, without considering whether it is duly digested so as to afford wholesome nutriment to the mind. He succeeds, at last, in carrying his point; the lesson is done, but the book is hated, and the first step in *such* education is thus accomplished—that of giving a complete distaste to everything that the pupil is thus compelled to learn. The house of parliament, the pulpit, the bar, all bear testimony in unmistakeable language to the results of this mode of instruction; for it would be difficult to find in any one of these a single broad principle laid down, a single great and comprehensive view taken of any question in politics, in theology, or in jurisprudence. The principles advanced, instead of being taken from the eternal verities of God and nature, are patched up, like a physician's prescription, *pro re nata*; for the child who has been trained by the "excellent servant," brought up under the eye of the clergyman in the school he superintended, grows to maturity with much the same powers of reasoning as his earliest tutress was likely to give him. And yet when we see the progress in intellectual greatness occasionally made by persons who have had scarcely any of the "advantages of education," as the phrase is, we must believe that the human mind is capable of higher flights than these cramped, drilled faculties ever reach; and if our present system were always to be pursued, we should rather say of any one who has risen above the general level, "he has done it in spite of the *dis*advantages of education."—*Westminster Review.*

SINCERITY is like travelling in a plain, beaten road, which commonly brings a man sooner to his journey's end than bye-ways, in which men often lose themselves.

OBITUARY NOTICES.

JUDGE CRANCH.—The Hon. William Cranch, Chief Justice of the United States Circuit Court of the District of Columbia, died at Washington, on Saturday last. He graduated from Harvard College in 1787, in the same class with John Quincy Adams. In 1793 he was admitted to practice in the Supreme Judicial Court of Massachusetts. He removed to Washington in 1794, and resided there during the remainder of his life. After filling several important offices, he was in 1805 appointed by President Jefferson to the judicial office of Chief Justice, and by virtue of that office was sole Judge of the *District* Court of the United States for the District of Columbia, which has the same jurisdiction as the other District Courts of the United States. Judge Cranch published nine volumes of Reports of Cases in the Supreme Court of the United States, a memoir of the life, character, and writings of President John Adams, read before the Columbian Institute March 16, 1827, and an address upon the subject of temperance in 1831, a small pamphlet. He was a member of the American Academy of Arts and Sciences, and of the American Antiquarian Society. In 1829, he received the honorary degree of Doctor of Laws from Harvard College.

WILLIAM FRY, one of the oldest, if not the very oldest, newspaper proprietor in the United States, died in Philadelphia city on Friday last. He was born in 1777. With Mr. Robert Walsh, Mr. Fry established the old *National Gazette*, a journal which enjoyed a national celebrity at the time when Philadelphia was the financial centre of the Union. At the commencement of this century, Mr. Fry, together with Roberts Vaux and James Barclay, and some other young men of the time, laid the foundation of the first public school in Pennsylvania, and, with these pioneers, never ceased to agitate the subject of public education, until it became general, under the laws of the State, in 1836. At the time of his death, he was President of the Parent Educational Society. Mr. Fry took equal and constant interest in other schemes for the promotion of intellectual and benevolent acts. He was invariably esteemed for his courtesy, comity and integrity.

CLERGY of the PROTESTANT EPISCOPAL CHURCH *IN THE CITY OF NEW-YORK AND ITS VICINITY.*

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street
Dickson, Rev. Robert George, 1 St. Mark's Place.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 14 Irving Place.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenu
Parker, Rev. Benjamin C. C., 114 East Broadway.
Pennell, Rev. Geo. C., 58 East Twenty-first street.
Peters, Rev. Thomas McC., St. Mary's Rectory, Manhattanville.
Phelps, Rev. C. E., 3 Holyrood Place, Yorkville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev. George N., No. 48 Seventh avenue.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Benjamin F., 158 West 50th-street.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 32 West Twenty-third street.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Vinton, D.D., Rev. Francis, Trinity Church Vestry Room—House, Grace Court, Brooklyn.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place.
Embury, Rev. Edmund, 157 South Ninth street.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South [illegible] street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., 73 Summit street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 143 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday* in the *week preceding* the *first Thursday in each month.*

DIED.

At Marlborough, Ulster county, New York, on Sunday, September 2d, the Rev. SAMUEL P. HAWKSLEY.

At Haverstraw, August 28th, FANNIE GRACE, aged 19 months and 8 days, only daughter of Rev. J. Breckenridge and Frances P. Gibson.

At his residence in Harlem, on Thursday, the 23d of August, C. M. ARNOLD, in the 27th year of his age.

NOTICES.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, No. 55 East 13th street, on Tuesday evening next, the 11th inst., at 7½ o'clock.

WILLIAM R. RONALDS, Secretary.

New York, September 6, 1855.

The Next Quarterly Meeting of "The Bible and Common Prayer Book Society of Albany and its vicinity" will be held at Schoharie, on Tuesday, the 11th inst.

SYLVANUS REED, Corresponding Secretary.

The Northern Missionary Convocation will meet at the same time and place as above. S. REED, Secretary.

Albany, September 3, 1855.

☞ An extra coach will leave the General Stage Office, Albany, for the accommodation of the Clergy, on Monday, September the 11th, at 12½ o'clock, and will arrive at Schoharie at 6 o'clock P. M.

☞ Monday, 7 o'clock P. M.—Bishop's Service in the Court House.

Tuesday, 8½ o'clock A. M.—Laying of the corner stone of St. Andrew's Church, Schoharie.

Tuesday, 10 o'clock A. M.—Meeting of the Convocation.

Tuesday, 7½ o'clock P. M.—Bishop's Service at Middleburgh, in the Methodist meeting-house.

At a Meeting of the Vestry of St. Andrew's Church, Harlem, N. Y., held on Friday, August 31st, 1855, the Rector in the chair, the following Preamble and Resolutions were adopted:

Whereas, It hath pleased the all-wise God to take out of our midst and call unto Himself, our brother and late associate, C. M. ARNOLD; *and whereas* we desire to put on record our sense of the loss we have sustained—our witness to his usefulness and worth, and our word of sympathy for his bereaved family; therefore,

Resolved, That we have learned with unaffected sorrow the melancholy tidings of his death; that we deplore therein the loss not only of our uniformly courteous and kind associate, but of a wise and well-informed adviser, and a willing and liberal contributor to every work of good.

Resolved, That we cherish a thankful and pleasing recollection of the lively interest he manifested in a cause that ought to be most dear to every Christian man; that we trust he will be rewarded for his largeness of heart in devising, and his zeal and liberality in carrying out such measures as were intended to secure the dignity and usefulness of our much loved parish; and that we cannot do ourselves more credit or more effectually honour and improve his memory than by the imitation of his many virtues.

Resolved, That we sincerely sympathize with all his bereaved family, and convey to her who is the most nearly concerned in this sad event expressions of our thankfulness to learn that she had such abundant [illegible] of the God of the fatherless and widow.

Resolved, That these Resolutions be entered in suitable form upon the minutes of this meeting, and that a copy be forwarded to the *Churchman* and *Church Journal* for publication.

O. R. STEELE, Secretary of Board of Vestry.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held on Tuesday evening next, the 11th inst., at 7 o'clock, at the Depository, 55 East 13th street.

WILLIAM H. BELL, Secretary.

New York, September 6, 1855.

Consecration.—Christ Church, Coxsakie, Greene county, New York, will be consecrated, by Divine permission, on Friday, September 14th, the Service to begin at 10½ o'clock. The Clergy are invited to attend without private notices, and requested to bring their surplices. They will meet at the house of Henry Greene, Esq., for robing.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next (11th inst.), at half-past 7 o'clock.

THOMAS P. CUMMINGS, Recording Secretary.

New York, Sept. 6, 1855.

General Theological Seminary.

The next session of the General Theological Seminary of the Protestant Episcopal Church will commence on Monday, October 1st, on which day the Students and the Candidates for admission will assemble in the Chapel for Morning Prayer, at 9 o'clock A. M.

Every Candidate will be required to pass a satisfactory examination on (1) the Greek Grammar, and the Gospels and the Acts in the Original; (2) the Rules and Principles of English Composition, with a specimen of Composition; and (3) the Primary Elements of the Hebrew Tongue. Special stress is laid on the examination in Greek.

If a Candidate for admission is not a graduate of some College or University, or a Candidate for Holy Orders, with *full literary qualifications*, (in which case it is necessary that he present his diploma, or a certificate,) he must produce testimonials satisfactory to the Faculty of classical and scientific attainments.

Testimonials of religious and moral character, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the Ministry, will also be required of such applicants as have not been admitted Candidates for Orders.

A list of the Text Books used in the Seminary may be found on pp. 12 and 13 of the last catalogue, a copy of which will be sent to any one applying for it to the Dean.

Time and trouble will be saved by a careful attention on the part of applicants to the foregoing requisitions, and by their bringing *full documentary evidence* of their ecclesiastical and literary standing.

Applications for Rooms and Scholarships—a few of which are now vacant—should be made without delay to the Dean of the Faculty.

THEOLOGICAL SEMINARY, Chelsea Square, New York, July 16, 1855.

jy19-tf

The Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 25th of September, at 5 o'clock P. M. Business of importance will be brought before the meeting.

J. W. DILLER, Secretary.

Brooklyn, August 17, 1855. au23-5t

The Sixth Annual Commencement of Burlington College will be celebrated in the College buildings, if it please God, on St. Michael's and All Angels' Day, Saturday, September 29th, at 9 A. M. The Services in the Parish Church, with the Holy Communion, will begin at 12. The Alms at the Offertory will be devoted to the purchase of additional books for the students of Theology at the College.

Graduates of the Class of '52 desiring the Master's degree will notify the President at once, that their diplomas and their hoods may be in readiness. The Master's Oration has been assigned to Walter A. Mitchell, A.B., Candidate for Holy Orders, and a Master's Poem to C. Willing Littell, A.B. au23-3t 26 28 31

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26-tf

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.

Right Rev. George Washington Freeman, D.D., Bishop of Arkansas, to constitute himself a life member, $25; St. Paul's Church, Castleton, Staten Island, Rev. Charles A. Maison, $8; Rev. Daniel Lyon, Lyons, Michigan, donation, $5; Rev. Wm. Walton, D.D., annual, $2. Total, $40.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

St. Paul's Church, Castleton, Staten Island, Rev. Charles A. Maison, $4.59; Mr. Hampton Rich, Ionia, Michigan, donation, $5; Rev. Wm. Walton, D.D., annual, $1. Total, $10.59.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Society for Promoting Religion and Learning.

The Treasurer respectfully acknowledges the receipt of the following contributions in aid of the Education Fund, viz.:

From St. John's Church, Tuckahoe, Rev. Charles Jones, $1.13; Ascension, New York, Rev. Dr. Bedell, $19.15; Bethesda, Saratoga Springs, Rev. John S. Kidney, $2; St. Thomas', New York, $91.80; Grace, Canton, St. Lawrence county, Rev. John Wells Moore, $5. Total, $119.08.

JAMES F. DEPEYSTER, Treasurer,
Bank for Savings, 107 Chambers street, or No. 915 Broadway.

New York, Sept. 5, 1855.

BUSINESS NOTICES.

Heckers' Farina is restorative, strengthening the digestive and absorbent vessels. In disordered bowels, even in Diarrhœa, Dysentery, and Cholera, FARINA, prepared under a judicious physician, is soothing, healing, and salutary. To be had of Grocers and Druggists. Wholesale of HECKER & BROTHER, Croton Mills, No. 201 Cherry street, New York. au23-4t

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
au23-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

DEER HILL INSTITUTE.—A CHURCH BOARD-ING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, and Vocal Music, extra.

The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York. mh22-1y

NOVELLO'S SACRED MUSIC STORE, 389 Broadway, New York.

TO CHORAL SOCIETIES AND CHOIRS.—NOVELLO'S CATALOGUE, No. 3, contains a list of Music for the use of Choral Societies, Church Choirs, and Singing Classes, printed in several Vocal and Orchestral parts. Containing Oratorios, Odes, Cantatas, Festival Hymns and Anthems; Operatic Music, Songs, Duets, Trios, Quartets, and Choruses; Overtures, Symphonies, and Marches; Madrigals and Glees; Music with Latin words; Masses, Motets, &c., &c., sent postage free for one cent.

The Vocal parts are printed in full music size at the rate of three cents per page.

NOVELLO'S OCTAVO EDITIONS of ORATORIOS of Handel, Haydn, Beethoven, Mendelssohn, &c., in Vocal score, with Piano Forte accompaniment. Handel's Messiah, $1.63; Judas Maccabæus, $1.63; Haydn's Creation, $1.25. All the Oratorios of these great masters have been published in this series at similarly low prices.

NOVELLO'S OCTAVO CHORUSES. All the Choruses in the octavo editions of the Oratorios, may be had distinct in Vocal score with Organ or Piano Forte accompaniment, at 3, 6, 9, or 13 cents each.

NOVELLO'S CHORAL HAND-BOOK. A collection of music in separate vocal parts. In this work are published the whole of the chorus parts of the following Oratorios:

Handel's "Messiah," price 38 cents each part.
Handel's "Judas Maccabæus" price 38 cents each part.
Handel's "Samson," price 38 cents each part.

These parts are printed in the octavo size, with the Alto and Tenor parts in the Treble Clef.

COLLECTION OF GLEES. Novello's Glee Hive, Part Song Book, and the Musical Times, and Singing Class Circular. For particulars see Catalogue, No. 5.

J. A. NOVELLO,
Sacred Music Store, 389 Broadway, New York,
and 69 Dean street, Soho Square, and 24 Poultry, London.
sep6-tf

FOR SALE.—A CHURCH BOARDING SCHOOL establishment, in an adjoining diocese, about sixty miles from New York, and seventy from Philadelphia, and easily accessible by railroads. It has been in successful operation for the last eleven and a half years, and is well calculated for a large male or female School. The situation is very pleasant and healthful; the buildings, consisting of the main edifice, four stories high, a chapel, with school-rooms annexed to it, stables, etc., are all large, commodious, and substantial; and besides a large garden, there are several acres of good tillable land belonging to it.

The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.

August 27th, 1855. sep6-tf

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested. sep6-3m*

E. B. FAIRFIELD, LAW COPYIST, 133 NASSAU street. All descriptions of Law and other papers engrossed at moderate rates. Residence, 378 Fourth street, New York. sep6-1m

WANTS.

WANTED.—IN A CHURCH FAMILY, IN THE country, about fifty miles from New York, an experienced Governess. A member of the Episcopal Church, and capable of teaching French and Music, may apply at the Floating Church of the Holy Comforter, foot of Dey street, North River, from 4 to 5 o'clock, P. M. New York, Sept. 3, 1855. sep6-2t*

GOVERNESS WANTED.—COMPETENT TO TEACH TWO Young Ladies in English, French, and Music. A Protestant preferred. Address C., New Brunswick, N. J. au30-2t*

TWO LADS, OF RESPECTABLE PARENTAGE, AND POSsessing a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

GOVERNESS.—A YOUNG LADY WHO INSTRUCTS in Music, French, and English, desires a situation as Governess, and, if necessary, to assist the lady in housekeeping. Can offer the best references as to capability, &c. A Southern engagement preferred. Address, with particulars, "Governess," Churchman Office, New York. jy26-tf

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS. je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

IRVING'S LIFE OF WASHINGTON.—THE FIRST EDITION of this important work will be in three handsome volumes octavo, pica type, with portrait and plans. This edition is PUBLISHED BY SUBSCRIPTION ONLY. Price $2 per volume in cloth. The first volume is now ready, and will be supplied on application, or sent, postpaid, to any part of the United States within 3,000 miles on receipt of $2.

G. P. PUTNAM & CO., Publishers,
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SMITH'S GEOGRAPHICAL SERIES.—THIS SERIES of Geographies, by ROSWELL C. SMITH, consists of
SMITH'S PRIMARY GEOGRAPHY; Or, FIRST BOOK.
SMITH'S QUARTO GEOGRAPHY; Or, SECOND BOOK.
SMITH'S GEOGRAPHY AND ATLAS; Or, THIRD BOOK, which includes both *Modern* and *Ancient* Geography. This series of Geographical Works is believed by the publishers to be far superior in the most important features to any others now before the public; in the admirable definitions here given of GEOGRAPHICAL TERMS; in the clearness, brevity, and explicitness of the DESCRIPTIVE PARTS of the series; in the excellent and highly attractive QUESTIONS AND ANSWERS; and in the great amount of VALUABLE INSTRUCTION which is herein imparted by a system of emblems, abbreviations, steamboats, crosses, &c., on the face of the maps, which serve to make a striking and lasting impression upon the memory. The study of this series of books is found to be always pleasing, because they are so readily understood by the learner; and it is the united testimony of eminent teachers, that pupils who have used SMITH'S GEOGRAPHIES always answer well in public examinations. The publishers are confident, knowing the results of frequent experiments, that a class of scholars using these works will acquire, in a given time, a marked increase of proficiency over those whose studies in Geography have been pursued according to the unsatisfactory plans of various other text books. This is the highest test of a school book, and to this SMITH'S GEOGRAPHIES have been subjected repeatedly and successfully. Published by

DANIEL BURGESS & CO.,
au30-3t No. 60 John street, New York.

In Press:

THE BEETHOVEN COLLECTION OF SACRED MUSIC.—Edited by E. IVES, JR., W. ALPERS, and H. C. TIMM.—The publishers have in press a new edition of this standard collection of Sacred Music, and will shortly offer the work to the public greatly enhanced in value. More than fifty pages of additional Music will be given, and the general arrangement of the book greatly improved. It will contain themes now first arranged from the instrumental compositions of Beethoven, Haydn, Mozart, and other eminent composers; together with a great number of original Tunes, Chants, and Anthems—the whole harmonized in four parts, with an accompaniment for the Organ, adapted also for the Piano Forte. Eminent critics have pronounced the music contained in this work to be the most excellent ever published in this country. To more than two hundred pages of music the editors have prefixed their admirable "Method of Instruction," which ignores the plan of sol-faing by mutation, and substitutes a readier mode of acquiring the art of reading music. This new and enlarged edition will be invaluable to church choirs; while all who are desirous of possessing a collection of sacred music that shall be sacred not merely in name, will find in this beautiful volume a treasury of delightful compositions which cannot fail to please the taste, and elevate and inspire the thought. Large quarto volume. Price $1.50.

DANIEL BURGESS & CO., Publishers,
au30-3t No. 60 John street, New York.

JUST PUBLISHED, BY PUDNEY & RUSSELL, 79 John street.—BRIEF SKETCHES OF THE EUROPEAN AND EASTERN CHURCHES. By the Rev. ISAAC H. TUTTLE, A.M., Rector of St. Luke's Church, New York. Price 25 cents.

Also, POPERY IN THE FIRST CENTURY. By Sir GEORGE SINCLAIR, N.B. 350 pp. Price $1.25. au23-3t

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